
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>







BX1971
A5
1852a

1944

BT 4435.4.E3

THE
SINGAPORE
LIBRARY
OF THE
SINGAPORE
LIBRARY
OF THE
SINGAPORE
LIBRARY

NEW AND IMPORTANT WORKS

RECENTLY PUBLISHED, AND IN PRESS, BY

MURPHY & CO., 178 Market Street, Baltimore.

CARDINAL WISEMAN'S WORKS

Lectures on the Principal Doctrines and Practices of the Catholic Church.
By his Eminence Cardinal Wiseman. 1 vol. 12mo.—\$1.

Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels—with 10 Illustrations. By his Eminence Cardinal Wiseman. 1 vol. 12mo.—\$1.

Lectures on the Real Presence of the Body and Blood of our Lord Jesus Christ in the Blessed Eucharist.—Embellished with a Portrait of his Eminence Cardinal Wiseman. 1 vol. 12mo.—\$1.

Lectures on the Connexion between Science and Revealed Religion.—Delivered in Rome, by his Eminence Cardinal Wiseman. With Map and Plates. 2 vols. 12mo.—\$3.

NEW WORKS PUBLISHED BY ORDER OF THE FIRST COUNCIL OF BALTIMORE

The Ceremonial, for the use of the Catholic Churches in the United States of America. Published by order of the First Council of Baltimore—with the Approbation of the Holy See. To which is prefixed an Explanation of the Ceremonies. Carefully Revised. 1 vol. 12mo.—\$1.

Manual of Ceremonies, for the use of the Catholic Churches of the United States of America. Published by order of the First Council of Baltimore—with the Approbation of the Holy See. 1 vol. 12mo.—50 cts.

The Catholic Pulpit, containing a Sermon for every Sunday and Holiday in the Year and Good Friday, with several Occasional Discourses. 1 vol. 8vo.—cloth, \$2 25; library style, \$2 50; arabesque gilt backs, \$3; cloth, gilt edges, \$3.

These Sermons are the productions of the Masters of the Age, mostly living orators of the highest distinction in Europe, and are universally considered the best collection of Sermons in the English language.

Balmes' Great Work on Civilization—Protestantism and Catholicity Compared in their Effects on the Civilization of Europe. 1 vol. 8vo.—paper, \$1 50; cloth, \$2; library style, \$2 50.

Every Catholic in the United States, who can afford it, ought to have a copy of this GREAT WORK of the AOK, that he might read it himself and lend it to his neighbor.

Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston. 5 vols. 8vo.—cloth, \$10; library style, \$12.

LIBRARY EDITIONS OF FREDET'S WORKS

Ancient History, from the Dispersion of the Sons of Noe, to the Battle of Actium, and the change of the Roman Republic into an Empire. By Peter Fredet, D. D., Prof. of History in St. Mary's College, Baltimore. Second Edition, carefully revised and enlarged. 1 vol. 12mo.—cloth ex., \$1 25; library style, \$1 50.

Modern History, from the coming of Christ and the change of the Roman Republic into an Empire, to the year of our Lord 1850. By Peter Fredet, D. D., Prof. of History in St. Mary's College, Baltimore. Fourth enlarged and improved edition. 1 vol. 12mo.—cloth extra, \$1 25; library style, \$1 50.

Lingard's Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c. 1 vol. 8vo.—cloth, \$1 50.

A Series of Practical Meditations on the Obligations and Virtues of Christian and Religious Perfection; addressed to all classes of the Christian and Catholic community. Compiled by a late distinguished Divine, and translator of the excellent work entitled "Elevation of the Soul to God. With the approbation of the late Most Rev. Archbishop of Baltimore. 18mo.—cloth, 50 cts.; cloth, gilt edges, 75 cts.

Manual of the Sodality of the Blessed Virgin Mary.—CONTENTS—Diploma of the Sodality; General Rules of the Sodality; Indulgences of the Sodality; Litany of the B. V. Mary in Latin and English; Method of Mental Prayer; Mode of applying for Affiliation to the Head Sodality; Occasional Prayers; Office of the Blessed Virgin; Office for the Dead; Rules of the Sodality; Plenary Indulgence, &c.; together with a suitable collection of appropriate Hymns, set to Music.—32mo.—flexible cloth, 18; cloth extra, 25; cloth, gilt edges, 38 cts.

First Communion: a Series of Letters to the Young. 32mo.—cloth, 38 cts.; cloth, gilt edges, 50 cts.

This little work is well worthy the attention of parents and others having the charge of youth.

Explanation of the Ceremonies in use in the Catholic Churches of the United States of America, extracted from the Works of the late Rt. Rev. Bishop England. 18mo.—flexible cl. 25; cloth, ex. 38; cloth, gt. edges, 50 cts.

The Holy Way of the Cross, with Devout Exercises for the 14 Stations. Illustrated with Beautiful Engravings, by an Eminent Artist. 32mo.—paper, 6; cloth, 12½ cts.

Williston, or the Days of James the First; a Catholic Tale, by James McSherry, Esq., author of *McSherry's History of Maryland*, &c. 1 vol. 12mo.—cloth, 75 cts.

Peters' Catholic Harmonist: a Collection of Sacred Music, appropriate for Morning and Evening Service; consisting of Motetts, Masses, Hymns, Chants, &c., suitable to the Principal Festivals throughout the Year: composed, selected and arranged for the use of Small Choirs, with a separate Accompaniment for the Organ and Piano-Forte. By W. C. PETERS. Second revised edition; oblong 8vo. cloth, \$1 50.

Peters' Mass for Three Voices, with an Accompaniment for the Organ; to which is added the Magnificat, to be Sung at Vespers. \$2.

Waller's Music Book.—Ancient and Modern Music, selected for the use of the Catholic Church, consisting of Litanies, Masses, Vespers, Responses, Anthems and Choruses for the Seasons, Festivals, and other occasions, arranged with an Accompaniment for the Organ or Piano Forte. 4to.—half roan, \$4.

NEW VOLUMES IN PAPER.

A Treatise on General Confession, by way of Familiar Conversation between Confessor and Penitent.

The Rosary of the Blessed Virgin, and other Devotions, illustrated with 15 beautiful Engravings.

Die Herrlichkeiten Mariæ, von dem heiligen Alphons M. Von Liguori. *The Glories of Mary*, in German; translated from the Italian of St. Alphonsus M. Liguori. A new edition; with Devotions for Mass, Confession and Holy Communion.

A History of the Life, Writings and Doctrines of Martin Luther, translated from the French of J. M. V. Audin—a new edition, carefully revised.

Duties and Advantages of the Religious State; or lesser Works of St. Alphonsus relating to the Religious State. Translated from the Italian by a Priest of the Congregation of the Most Holy Redeemer. This little work forms a complete Treatise on the "Vocation to the Religious State."

The Spanish, or the Queen's Secret; a Tale of the Times of Queen Elizabeth. By Paul Peppergrass, Esq., author of *Shandy Maguire*.

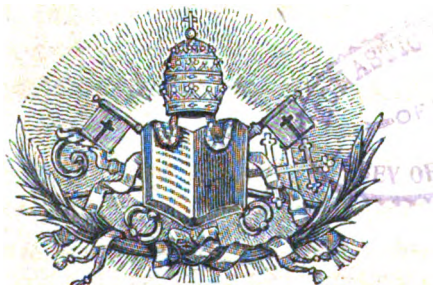
Manual
of
Ceremonies.

*Catholic Church. Liturgy and
ritual. Ceremonial*

Manual
OF
Ceremonies
FOR THE USE OF THE
Catholic Churches
In the United States of America.

Published by order of the First Council of Baltimore.

WITH THE APPROBATION OF THE HOLY SEE.



SECOND EDITION REVISED

BALTIMORE:
PRINTED AND PUBLISHED BY JOHN MURPHY & CO.
No. 178 MARKET STREET.
1852.

**ENTERED, according to the Act of Congress, in the year eighteen
hundred and fifty-two, by JOHN MURPHY & Co., in the Clerk's
Office of the District Court of Maryland.**

LOAN STACK

BX1971

A3

1852

Preface.

At a meeting of the Sacred Congregation of Rites, held the 28th day of July, 1821, the following question was proposed:

“An toleranda esset consuetudo vicens in quibusdam parœciis, præsertim ruralibus, celebrandi per parochum Missam lectam Fer. V, in Cœnâ Domini, quin peragi valeant, eadem feriâ et sequenti, cæteræ ecclesiasticæ functiones, præscriptæ, ob clericorum defectum, vel potius abolenda?”

The Sacred Congregation, ardently wishing that the sacred functions, appointed by the Church to be performed in Holy Week, in memory of the passion, death and resurrection of our Lord, should not be omitted in any church, gave suitable directions, and exhorted the Bishops to exert their pastoral vigilance to secure the due performance of these holy rites, especially in parochial churches, where at least three or four youths might be found to serve as acolytes; and

thus supply the want of clergymen. Their answer was the following:

“Affirmative, et ad mentem: mens est ut locorum ordinarii, quoad parœcias in quibus haberi possunt tres, quatuorve saltem clerici, sacras functiones, feriis V et VI, ac sabbato majoris hebdomadæ peragi studeant, servatâ formâ parvi Ritualis Benedicti XIII, S. M. anno 1723, jussu editi; quoad alias parœcias, quæ clericis destituuntur, indulgere valeant ob populi commoditatem, ut parochi (petitâ quotannis veniâ) Fer. V in Cœnâ Domini Missam lectam celebrare possint, priusquam in cathedrali, vel in matrice conventualis incipiat.”

This Manual contains the most accurate method of performing the prescribed rites, and requires the attendance of very few persons: three are generally sufficient, and very seldom a fourth is required. Care, however, must be taken by the priest to instruct and guide the youths whom he selects for his acolytes. He should previously exercise them in all the ceremonies, in which they are to have a part, so that they may be enabled to perform them with facility and attention. He should also teach them to modulate their voices, and keep time, whilst they are reciting what ought to be recited in the processions. To render this compendium more useful, we have thought it expedient to insert the different antiphons, hymns, responses,

&c., in their proper places, and thus the same book will contain what is to be performed, and what is to be recited.

The ceremonies of six great festivals, which are annually celebrated, are here accurately detailed; and it will not be difficult to know from them the manner of performing similar rites; so that every Ecclesiastical function may bear witness to the fidelity with which the sacred Rubrics are observed.

The Clergy, therefore, have in this work, an approved method of performing the more solemn offices of the holy ministry, if not with the greatest pomp and solemnity, at least with becoming uniformity and decorum.

To the Manual, we have added some observations, directed to the correction of some abuses, as also the manner of serving a priest, or a bishop at Mass.

Index.

PART I.—BLESSING OF THE CANDLES ON THE EPIPHANY DAY

CHAP. I.—Things to be prepared for the Benediction, Procession and Mass.....	9
CHAP. II.—Ceremonies to be performed:	
SEC. 1.—Blessing of the Candles.....	10
SEC. 2.—Distribution of the Candles.....	13
SEC. 3.—Procession.....	14
SEC. 4.—Mass after Procession.....	16

PART II.—BENEDICTION OF THE ASHES ON ASH-WEDNESDAY

CHAP. I.—Things to be prepared for the Benediction and Mass	18
CHAP. II.—Sacred rites to be performed on Ash-Wednesday:	
SEC. 1.—Blessing of the Ashes.....	19
SEC. 2.—Putting on the Ashes.....	20
SEC. 3.—Mass.....	22

PART III.—PALM-SUNDAY

CHAP. I.—Things to be prepared.....	23
CHAP. II.—Ceremonies to be performed.	
SEC. 1.—Blessing the Palms.....	24
SEC. 2.—Distribution of the Palms.....	26
SEC. 3.—Procession.....	27

PART IV.—MAUNDY-THURSDAY

CHAP. I.—Things to be prepared.....	32
CHAP. II.—Sacred rites to be performed:	
SEC. 1.—Mass.....	34
SEC. 2.—Procession to the Repository.....	37
SEC. 3.—Removal of the Pix.....	39
SEC. 4.—Stripping of the Altars.....	39

PART V.—*Common-Prayer*

CHAP. I.—Things to be prepared.....	41
CHAP. II.—Rites to be performed:	
SEC. 1.—From the beginning of Mass to the uncovering of the Cross.....	43
SEC. 2.—Uncovering and veneration of the Cross.....	44
SEC. 3.—Procession to and from the repository.....	51
SEC. 4.—Rest of the office.....	65
SEC. 6.—Bringing back the Pix to the altar.....	58

PART VI.—*High-Mass*

CHAP. I.—Things to be prepared.....	59
CHAP. II.—Rites to be performed:	
SEC. 1.—From the beginning of the office to the blessing of the Paschal Candle.....	62
SEC. 2.—Blessing of the Paschal Candle.....	64
SEC. 3.—Prophecies.....	66
SEC. 4.—Blessing of the Fonts.....	67
SEC. 5.—Baptism of Infants.....	70
SEC. 6.—Litany, Mass and Vespers.....	71
SEC. 7.—Bringing back the Pix.....	73
APPENDIX I.—Manner of celebrating High Mass, assisted only by two acolytes.....	74
APPENDIX II.—Low Mass when the Blessed Sacrament is exposed	78
APPENDIX III.—Low Mass in presence of Prelates.....	81
APPENDIX IV.—Benediction with the Blessed Sacrament:	
What is to be prepared.....	83
Ceremonies to be performed.....	84
MISCELLANEOUS OBSERVATIONS, especially respecting Mass.....	89
SERIES MASS.—Manner of celebrating a Series of Low Masses:	
ART. I.—General Remarks.....	95
ART. II.—Vesting of the Priest.....	97
ART. III.—Mass.....	98
MANNER OF SERVING a Series of Low Masses:	
ART. I.—Things to be prepared.....	103
ART. II.—Preparation and Vesting of the Bishop.....	103
ART. III.—When there is but one Chaplain.....	109

PART I.

OF THE BLESSING OF THE CANDLES ON CANDLEMASS-DAY.

CHAPTER I.

OF WHAT IS TO BE PREPARED FOR THE BENEDICTION, PROCESSION
AND MASS.

ON THE SIDE TABLE.

1. The chalice for Mass, with white ornaments, unless this festival should fall on one of the privileged Sundays; in which case the ornaments must be violet.

2. The chasuble, stole and maniple, either of white or of violet color, as directed above.

3. The censer with the incense boat* filled with incense.

4. The vessel containing holy water, and the sprinkling-brush.†‡

5. A plate with some bread, and a basin with a pitcher of water, to wash the hands of the priest, after the distribution of the candles.

6. A towel.

* The box is so called from its form.

† We shall hereafter use the simpler term "sprinkle," as in Worcester's Dictionary.

7. A plate containing the cruets with wine and water, and a small towel to wipe the fingers.

AT THE ALTAR.

1. A violet altar-veil,* that can be easily removed; or white, if the Mass be of the Blessed Virgin.

2. The Missal on the epistle side, supported by a violet cushion, or a small book-stand.

AT THE EPISTLE SIDE ON THE FLOOR OF THE SANCTUARY.

1. A table covered with white linen; and on it, the candles to be blessed, covered likewise with another white linen cloth.

2. The Processional Cross.

IN THE SACRISTY.

1. Three surplices for the acolytes.

2. The amice, alb, cincture, stole and cope of violet color for the celebrant.

3. A chafing-dish, with fire and tongs.

CHAPTER II.

OF THE CEREMONIES TO BE PERFORMED ON CANDLEMASS-DAY.

SEC. I.—*Of the Blessing of the Candles.*

1. At the stated time, the acolytes put on their cassocks and surplices, in the sacristy, and prepare every thing as in the preceding chapter.

*The Latin term "antependium" is generally used for the veil which covers the front of the altar.

2. The faithful should be called to church, by the ringing of the bells.

3. The celebrant, having made his preparation for Mass, and washed his hands in the sacristy, being assisted by the second and third acolytes, puts on over his cassock the amice, alb, stole and cope of violet color.*

4. In the meantime, the first acolyte removes from the altar the flower-pots; and lights the candles that are on it.

5. The celebrant, having made a low bow to the cross, or to any other sacred image placed in the sacristy, puts on his cap, and being preceded by the first acolyte, walks with his hands joined, to the altar, between the second and third acolytes, who raise the lower part of the cope at each side.

6. When he comes to the middle of the altar, he gives his cap to the first acolyte, who, having placed it on the celebrant's seat, uncovers the candles, which are to be blessed.

7. Then the celebrant, still standing on the floor of the sanctuary, makes a low bow to the cross; (or a genuflection on the lowest step, if the blessed sacrament be in the tabernacle) ascends the altar, and kisses it in the middle. If the holy water is to be given, the celebrant kneeling on the lowest step, intones the anthem, *Asperges*, and does as is prescribed in the Missal, and afterwards goes up to the altar.

8. The Celebrant, having kissed the altar, goes to the epistle side, having always the two acolytes on his sides, as in No. 5.

* Should this festival fall on Sunday, the celebrant, vested as above, blesses the water for the aspersion, as in the Missal.

9. There, having his face turned towards the altar, and his hands joined, he says in the ferial tone, *Dominus vobiscum*, *Oremus*, the prayer, *Domine Sancte*, with the four following prayers.

10. In the meantime, the first acolyte puts fire in the censer, holding it and the incense boat in his hands.

11. While the celebrant is saying the fifth prayer, the third acolyte, who is on his left side, having made a genuflection towards the altar, goes to the side table, takes from it the holy water-vase, and with the acolyte, who carries the censer, goes to him.

12. The celebrant after the fifth prayer, receiving the incense-spoon from the second acolyte, who is at his right side, and who, as usual, kisses first the spoon and then his hand, takes the incense boat, puts the incense in the censer, and blesses it.

13. Then having received the sprinkle from the second acolyte, he sprinkles the candles thrice, viz. in the middle, at the right and at the left, saying with a low voice, *Asperges me*, &c., without the *Miserere*.

14. Afterwards he incenses the candles thrice, saying nothing.

15. The blessing being ended, the celebrant bows in the middle of the altar, and retires to the Gospel side, and then explains the institution of this solemnity; the meaning of the ceremonies; and the use of the candles; that the faithful may come and receive them in a proper and respectful manner.

SEC. II.—*Of the Distribution of the Candles.*

1. After the Sermon, the first acolyte takes from the table a candle for the celebrant; and, if there is no other priest present, puts it on the middle of the altar.

2. The celebrant, having bowed in the middle of the altar, kneels on the platform, with his face turned towards the cross.

3. Whilst kneeling down, he takes from the altar the candle, kisses it, and hands it to the first acolyte.*

4. Then he goes to the epistle side, and recites alternately with the acolytes in a loud and even voice, *Lumen*, &c., and the Canticle, *Nunc dimittis*, &c.

5. The anthem, *Lumen*, &c., having been repeated after *Sicut erat*, the celebrant bows to the cross, turns towards the people, distributes the candles, first to the priests, (if any be present) then to the acolytes, kneeling on the edge of the platform, who all kiss the candle first, and then his hand.

6. The celebrant having bowed to the altar between the acolytes, goes to the chancel, or rails, at the epistle side.

7. There he begins to distribute the candles, which are brought thither by the second acolyte, and handed to the celebrant by the third.

8. The distribution of the candles being ended, the celebrant washes his hands at the epistle side; the first acolyte pours the water, and the two others offer the towel.

* If there is another priest, he gives the candle to the celebrant, who stands, having his face turned towards the people; the priest kisses the candle only; which is also done by the celebrant on receiving it.

B•

9. The celebrant, having washed his hands, goes to the middle of the altar, bows to the cross, and then ascends in a straight line with it, until he arrives at the centre of the platform, when he turns to the book at the epistle side.

10. There he recites with the acolytes the anthem, *Exurge Domine*, &c., with a loud voice.

11. Then standing in the same place, he says, *Oremus*, and if Candlemass-day comes after Septuagesima, and not on a Sunday, he subjoins, *Flectamus genua*, kneeling at the same time with all the others; and the second acolyte, first rising, answers, *Levate*.

12. Afterwards the celebrant says the prayer, *Exaudi quæsumus*, &c., keeping always his hands joined.

SEC. III.—Of the Procession.

1. The Prayer being ended, the celebrant goes to the middle of the altar, where he receives from the first acolyte a lighted candle, and a copy of this *Ceremonial*, or the Ritual for the anthems, to be recited during the procession.

2. The two other acolytes take likewise lighted candles, and copies of this *Ceremonial*.

3. The celebrant turns towards the people, and says, *Procedamus in pace*; and the acolytes answer, *In nomine Christi, amen*.

4. The celebrant begins to recite the anthem, *Adorna*, &c., as below, and continues all the anthems with the acolytes alternately.

5. After the acolytes have, as directed above, answered, *In nomine Christi, amen*; the first acolyte takes the processional cross, and having made a genuflection before the altar, turns towards the people, and leads the procession either out of the church, or within it, as may be customary, and turning to his right, and going round, returns to the altar.

6. The celebrant follows him between the other acolytes, reciting with them the following anthems, which, for greater convenience, are divided into verses.

Antiph. Adorna thalamum tuum, Sion: et suscipe Regem Christum.

Amplectere Mariam: quæ est cœlestis porta.

Ipsa enim regem portat gloriæ, novi luminis.

Subsistit virgo, adducens manibus filium ante luciferum genitum. Quem accipiens Simeon in ulnas suas, prædicavit populis: Dominum eum esse vitæ et mortis, et Salvatorem Mundi.

Responsum accepit Simeon de Spiritu Sancto: non visurum se mortem, visi videret Christum Domini.

Et cum inducerent puerum in templum; accepit eum in ulnas suas, et benedixit Deum, et dixit:

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace:

Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: ipse accepit eum in ulnas suas.

7. As the procession enters the church, if it was made outside; or the sanctuary, if it did not go out of the church, the following Response is recited:

Resp. Obtulerunt Domino par turturum, aut duos pullos columbarum:

Sicut scriptum est, in lege Domini.

Postquam impleti sunt dies purgationis Mariæ: secundum legem Moysis:

Tulerunt Jesum in Jerusalem: ut sisterent eum Domino.

Sicut scriptum est: in lege Domini.

Gloria Patri et Filio: et Spiritui Sancto.

Sicut scriptum est: in lege Domini.

8. The acolyte, who carries the cross, after having made a genuflection before the altar, leaves it at its place.

9. The celebrant ends the Responses before the altar.

SEC. IV.—*Of the Mass after the Procession.*

1. The Response being ended, the first acolyte receives the candles from the celebrant, and from the other acolytes, and places them on the table.

2. The celebrant goes to the bench, whereon he usually sits in solemn Masses, attended by the second and third acolytes, puts off the cope, and puts on the violet chasuble and the maniple for the Mass of the Sunday.

3. In the meantime, in case the Mass is to be said of the festival, the first acolyte removes from the altar the violet front veil, leaving the white one; places the flower-pots between the candle-sticks; and the chalice on the altar; having first spread the corporal.

4. The celebrant goes to the altar to say Mass, in the course of which, if it be of the festival, the acolytes hold

lighted candles during the Gospel, and from the elevation till after the communion.

5. Whilst the celebrant is reading the *Communio*, the first acolyte removes the chalice from the altar to the side table.

6. Mass being ended, the celebrant, preceded by the acolytes, returns to the sacristy.

7. There he makes his thanksgiving, as usual.

8. The acolytes take every thing from the altar and the table, and carry them to the sacristy, arranging them in their proper places.

PART II.

OF THE BENEDICTION OF THE ASHES ON ASH-WEDNESDAY.

CHAPTER I.

THINGS TO BE PREPARED FOR THE BENEDICTION AND MASS.

ON THE SIDE TABLE NEAR THE ALTAR.

1. A chalice with a veil of violet color.
2. A violet maniple and chasuble.
3. The censer and boat with incense.
4. The holy water-pot, with a sprinkle.
5. A plate, with crumbs of bread; and a basin, with a pitcher of water, to wash the hands of the priest after the distribution of the ashes.
6. A towel.
7. A plate containing the cruets with wine and water, and a small towel to wipe the fingers.

ON THE ALTAR.

1. A violet altar-veil, the cross and candle-sticks with candles, but no flower-pots.
2. The Missal on the epistle side supported by a book-stand.

3. A vessel containing the ashes, made out of the boughs, blessed on Palm-Sunday, which should be dry and sifted, covered either with a lid of the same matter as the vessel, or with a violet veil, and placed between the Missal and the epistle side.

IN THE SACRISTY.

1. Three surplices for the acolytes.
 2. The amice, alb, cincture, violet stole and cope.
 3. A chafing-dish, with fire and tongs.
-

CHAPTER II.

OF THE SACRED RITES TO BE PERFORMED ON ASH-WEDNESDAY.

SEC. I.—*Blessing of the Ashes.*

1. Every thing having been prepared, as above, by the acolytes in surplices, the people should be called to church by the usual ringing of the bells.

2. The celebrant, having washed his hands in the sacristy, attended by the second and third acolytes, puts on over the surplice, the amice, alb, cincture, violet stole and cope.

3. The first acolyte lights the candles on the altar, and returns to the sacristy.

4. All having bowed to the cross, or the principal picture in the sacristy, go to the altar.

5. The first acolyte, having his hands joined, walks before, then the celebrant with his head covered, between the second and third acolytes.

SEC. III.—*Of the Mass.*

1. The celebrant, going to the epistle side, near his seat, assisted by the acolytes, takes off the cope, puts on the maniple and chasuble, and sits down.

2. In the meantime, the first acolyte carries the chalice to the altar, and having unfolded the corporal, places the chalice on it, in the middle of the altar.

3. The priest goes to the altar for the Mass, in which every thing is to be done as in the Missal.

4. Whilst the *Communio* is said, the first acolyte removes the chalice from the altar, and places it on the side table.

5. After Mass, the celebrant, preceded by the acolytes, returns to the sacristy with his hands joined, puts off the sacred vestments, and makes his thanksgiving.

PART III.

OF PALM SUNDAY.

CHAPTER I.

WHAT IS TO BE PREPARED FOR THE SACRED CEREMONIES OF THIS SUNDAY.

ON THE SIDE TABLE.

1. The chalice, with its ornaments of violet color for Mass.
2. The maniple and chasuble of violet color.
3. The censer, with the incense boat.
4. A basin, with a pitcher of water, and a towel.
5. A plate, with cruets containing wine and water, and a finger towel.
6. Copies of this Ceremonial, for what is to be recited at the procession.

ON THE ALTAR.

1. The violet altar-veil.
2. The Missal, on the epistle side, on a cushion, or a small stand.
3. Branches of palms in place of flowers, between the candle-sticks.

BY THE SIDE OF THE EPISTLE ON THE FLOOR.

1. A table, covered with a white linen cloth, and palms to be blessed.
2. The processional cross, covered with a violet veil.

IN THE SACRISTY.

1. Three surplices for the acolytes.
2. The amice, alb, cincture, stole and cope of violet color for the celebrant.
3. A chafing dish, with fire and tongs.
4. The holy water-vase with the sprinkle.

CHAPTER II.

OF THE CEREMONIES TO BE PERFORMED ON PALM SUNDAY.

SEC. I.—*Of the Blessing of the Palms.*

1. Every thing being prepared in its proper place, the people should be called to the church by the ringing of the bells.
2. The celebrant, attended by the second and third acolytes, puts on in the sacristy the amice, alb, cincture, violet stole and cope.
3. He blesses the water, as in the Missal; and in the meantime the first acolyte lights the candles on the altar.
4. The celebrant, preceded by the first acolyte, who carries the holy water-vase, proceeds to the altar, with

his head covered, walking between the second and third acolytes, and kneels on the lowest step, for the sprinkling of the holy water.

5. When the sprinkling is done, the first acolyte places the Missal on the small stand, on the epistle side of the altar.

6. The third acolyte puts the maniple on the celebrant's arm.

7. The celebrant, between the second and third acolytes, goes up to the altar, kisses it in the middle; retires to the epistle side; and there in a high and even tone, begins the anthem, *Hosanna*, which is continued by the acolytes.

8. The celebrant standing in the same place, with his hands joined, says, *Dominus vobiscum*, and the prayer, *Deus, quem diligere, &c.*

9. Then he recites the lesson, and after it he says with the acolytes, the Response, *Collegerunt, &c. In monte Oliveti, &c.*

10. Having said in the same place, *Munda cor meum, &c.*, he reads the Gospel; then kisses the Missal, and takes off the maniple.

11. Then he says, *Dominus vobiscum*, the prayer, and the preface, keeping his hands joined, whilst he recites the above mentioned and the following prayers.

12. The acolytes say, *Sanctus, Sanctus, &c.*

13. The celebrant having said *Dominus vobiscum*, recites the five other prayers that follow.

14. In the meantime, the first acolyte puts fire in the censer, and takes the incense boat.

15. Whilst the celebrant says the fifth prayer, the third acolyte, having made a genuflection to the altar, takes from the side table the holy water-vase, and with the censer bearer goes to the celebrant.

16. The celebrant, attended by the second acolyte, puts incense in the censer, and blesses it.

17. Then he sprinkles the palms thrice, saying in a low voice, *Asperges me*, &c., without *Miserere*, and incenses them.

18. The celebrant says again, *Dominus vobiscum*, and then the sixth prayer.

19. The first acolyte carries back to the sacristy the censer, and the second and third acolytes remain with the celebrant.

20. The celebrant addresses to the congregation an appropriate instruction.

SEC. II.—*Of the Distribution of the Palms.*

1. The first acolyte carries from the side table the palms for the celebrant and the acolytes, and lays them on the altar.

2. The celebrant having bowed to the cross, kneels in the middle of the platform before the altar, and takes his palm from the altar; kisses it, and hands it to the first acolyte.*

3. He goes to the epistle side, and recites with the acolytes the anthem, *Pueri Hebræorum*, &c.

* In case another priest is present, the palm should be given by him to the celebrant, as it has been said of the candle, on the feast of Purification.

4. Then, having bowed to the cross, he turns towards the people, and distributes the palms, first to priests, if any are present, then to the acolytes, who all kneel on the edge of the platform of the altar, beginning from the first in dignity, at the epistle side; they all kiss first the palm, then the hand of the celebrant.

5. The celebrant goes down from the altar, bows before it, and goes to the railing of the sanctuary, at the epistle side.

6. Then the palms are handed to him by the first acolyte, and he distributes them, first to the men, and then to the women.

7. After the distribution, the celebrant, standing on the floor of the sanctuary, attended by two acolytes, washes his hands.

8. He goes by the front steps to the altar, and at the epistle side says, *Dominus vobiscum* and the last prayer.

9. In the meantime the first acolyte ties with a violet ribbon a palm on the top of the processional cross.

10. After the prayer, the first acolyte gives to the celebrant and to the other acolytes the palms, and a copy of this Cereimonial, to read what is to be recited at the procession.

SEC. III.—Of the Procession.

1. The celebrant holding the palm in his hands, turns towards the people, and says in the middle of the altar, *Procedamus in pace*. The acolytes answer, *In nomine Christi, amen*. And the celebrant begins, *Cum appropinquaret, &c.*

2. The acolyte with the cross walks first: then the celebrant, between two acolytes, reciting alternately, in a loud voice, the following anthems divided into verses.

3. The procession goes by the right side out of the principal door; they recite the following

Anthem.

Cum appropinquaret Dominus Jerosolymam: misit duos ex discipulis suis, dicens:

Itē in castellum, quod contra vos est: et invenietis pullum asinae alligatum, super quem nullus hominum sedit:

Solvite eum: et adducite mihi.

Si quis vos interrogaverit, dicite: opus Domino est.

Solventes adduxerunt ad Jesum: et imposuerunt illi vestimenta sua, et sedit super eum.

Alii expanderunt vestimenta sua in via: alii ramos de arboribus sternebant.

Et qui sequebantur, clamabant: Hosanna, benedictus qui venit in nomine Domini.

Benedictum regnum patris nostri David: Hosanna in excelsis: miserere nobis, fili David.

Another Anthem.

Cum audiisset populus, quia Jesus venit Jerosolymam: acceperunt ramos palmarum.

Et exierunt ei obviam: et clamabant pueri dicentes:

Hic est, qui venturus est in salutem populi.

Hic est salus nostra, et redemptio Israel.

Quaptus est iste: cui throni et dominationes occurrunt!
Noli timere, filia Sion, ecce Rex tuus venit tibi sedens
super pullum asinæ; sicut scriptum est.
Salve, Fabricator mundi: qui venisti redimere nos.

Another Anthem.

Ante sex dies sollemnis Paschæ: quando venit Domi-
nus in civitatem Jerusalem,
Occurrerunt ei pueri; et in manibus portabant famos
palmarum.
Et clamabant voce magnâ dicentes: Hosanna in ex-
celsis.
Benedictus qui venisti in multitudine misericordiæ tuæ:
Hosanna in excelsis.

Another Anthem.

Occurrunt turbæ cum floribus et palmis Redemptori
obviam: et victori triumphanti digna dant obsequia.
Filium Dei ore gentes prædicant: et in laudem Christi
voces tonant per nubila: Hosanna in excelsis.

Another Anthem.

Turba multa, quæ convenerat ad diem festum: clama-
bant Domino:
Benedictus qui venit in nomine Domini: Hosanna in
excelsis.
 1. The first acolyte, carrying the cross, stops before
 the principal door, having his face turned towards it.

2. The second and third acolytes go into the church, shut the door, and turning towards the procession, say:

+ Gloria, laus et honor Tibi sit, rex Christe Redemptor;
Cui puerile decus prompsit hosanna pium.

3. The celebrant outside of the church, turning towards the door, and having on his cap, repeats:

Gloria, laus et honor, &c.

Clerks.—Israel es Tu Rex, Davidis et inclyta proles,
nomine qui in Domini, Rex benedicte, venis.

Cel.—Gloria, &c.

Clerks.—Cœtus in excelsis Te laudat cœlicus omnis,
et mortalis homo, et cuncta creata simul.

Cel.—Gloria, &c.

Clerks.—Plebs Hebræa Tibi cum palmis obviam venit:
cum prece, voto, hymnis, adsumus ecce Tibi.

Cel.—Gloria, laus, &c.

Clerks.—Hi Tibi passuro solvebant munia laudis: nos
Tibi regnanti pangimus ecce melos.

Cel.—Gloria, &c.

Clerks.—Hi placuere Tibi; placeat devotio nostra;
Rex bone, rex clemens, cui bona cuncta placent.

Cel.—Gloria, &c.

4.—The preceding verses being ended, the first acolyte, with the foot of the cross, knocks at the bottom of the door; and the two acolytes within the church open the door, and place themselves at each side of it.

5. The first acolyte carrying the cross enters the church, and the celebrant follows him, beginning the Response, *Ingrediente Domino*, &c.

6. The second and third acolytes receive the celebrant, place him in the middle, and with him continue the Response:

Ingrediente Domino in Sanctam Civitatem, Hebræorum pueri resurrectionem vitæ pronunciantes,

Cum ramis palmarum: Hosanna clamabant in excelsis.

Cumque audiissent quod Jesus veniret Jerosolymam: exierunt obviam ei.

Cum ramis palmarum: Hosanna in excelsis.

7. The procession and Responses are ended before the altar.

8. The first acolyte leaves the cross, takes the palms from the celebrant and the clerks.

9. The celebrant stands on the floor of the sanctuary at the epistle side, where he is accustomed to sit during Mass; takes off the cope, puts on the maniple and chasuble, and sits for a while.

10. The first acolyte carries the chalice to the altar, unfolds the corporal in the middle of it, places the chalice, and fixes it on the corporal.

11. The celebrant proceeds to the altar to celebrate Mass. The acolytes hold palms in their hands, whilst the Passion is read, and during the Gospel.

12. Whilst the celebrant reads the *Communio*, the first acolyte removes the chalice from the altar, and carries it to the side table.

13. After Mass, the celebrant, with his hands joined, preceded by the acolytes, returns to the sacristy.

14. There he takes off the sacred vestments, and makes his thanksgiving.

15. The acolytes take every thing from the altar, and from the side table, and putting them in their proper places, retire modestly.

PART IV.

OF MAUNDAY-THURSDAY.

CHAPTER I.

WHAT IS TO BE PREPARED FOR THE SACRED CEREMONIES OF MAUNDAY-THURSDAY.

ON THE ALTAR.

1. The altar is to be adorned as for solemn festivals; the front veil is to be white.
2. The cross between the candle-sticks is to be covered with a white veil.
3. The Missal to be placed on a white cushion, or book-stand on the epistle side.

ON THE SIDE TABLE.

1. The chalice for Mass, with white ornaments, and two hosts.
2. Another chalice with a pall, a paten, a white veil, and a white silk ribbon.
3. A pix with small hosts to be consecrated for the communion of the people.

4. A small plate with the wine and water cruets, and a towel for wiping the fingers.
5. The processional cross covered with a violet veil.
6. The censer with the incense boat.
7. A white veil for the shoulders.
8. The communion cloth.
9. The canopy for the procession.

IN THE SACRISTY.

1. Surplices for the clerks.
2. The amice, alb, cincture, maniple, stole and chasuble; all white.
3. A white cope.
4. A violet stole.
5. A chafing-dish, containing fire.
6. Candles for the procession.

IN THE REPOSITORY FOR THE BLESSED SACRAMENT.

1. This repository is to be prepared apart from the principal altar of the church, and hung with precious tapestry, which should by no means be of black color: adorned with flowers and lights, but not with relics, or images of saints.

2. The repository, in which the chalice with the Blessed Sacrament is to be placed, should be prepared in the centre of the altar. It should be finely adorned, and secured with lock and key.

3. There should be a corporal in the repository.

4. Another corporal on the altar.

5. Steps to reach to the repository, where the chalice is to be placed.

D

CHAPTER II.

OF THE SACRED RITES TO BE PERFORMED ON MAUNDAY-THURSDAY.

SEC. I.—*Of the Mass.*

1. The bells, which call the faithful to church, should be rung as on festivals.

2. The acolytes prepare every thing as above, in their proper place.

3. Meanwhile the priest hears confessions.

4. At the stated hour, the parish priest of the church puts on the sacred vestments for Mass.

5. The first clerk lights the candles on the altar, and places the chalice in the middle of it; and behind it, the pix containing the small hosts.

6. The celebrant, with his head covered, preceded by the first acolyte, and then by the second and third, who walk together, each having his hands joined, proceeds to the altar for Mass.

7. Beginning Mass, he does not say the Psalm, *Judica me Deus*, nor the *Gloria Patri*.

8. Whilst the *Gloria in excelsis* is said, they ring the bells, which are not rung any more until Holy Saturday.

9. Besides the usual host, another large one, and many small ones are consecrated.

10. The *Agnus Dei* is said, as usual, but the *Pax* is not given.

11. Whilst the celebrant is saying the Prayers before the communion, the first acolyte comes from the side table to the altar, with the empty chalice, pall and paten.

12. The celebrant having consumed the sacred species in both kinds, and covered the chalice out of which he communicated, places the other chalice in the middle of the altar, and uncovers it.

13. He kneels, places the consecrated host in the chalice, covers it with a pall and paten, on the concave side, covers the whole with the veil, and kneels.

14. He takes the pix, places it before the chalice covered with a veil, uncovers it, kneels, retires to the Gospel side, having his face turned towards the epistle side.

15. One of the acolytes kneeling at the epistle side, recites the *Confiteor*, the other acolyte and the people also kneeling. The celebrant subjoins the *Misereatur* and *Indulgentiam*, as usual.

16. The celebrant going to the middle, kneels, takes the pix, and turns round towards the people, and says as usual, *Ecce Agnus Dei*, &c.

17. The acolytes receive communion at the altar, then the people at the rails, holding the communion cloth before them.

18. After the communion the celebrant retires to the altar, covers the pix, and puts it into the tabernacle.

19. Then having said, *Quod ore*, &c., he takes the first ablution; kneels, washes his fingers over the chalice, returns to the middle, kneels, and takes the second ablution.

20. The chalice which has served for Mass, is brought to the side table; the candles at the repository are lighted, the canopy is prepared outside the railing, and candles are distributed to some of the people.

21. In the meantime the celebrant continues Mass; in which the following things are to be observed:

Having purified the chalice, he kneels, goes to the epistle side, and reads the *Communio*; then goes to the middle, kneels, kisses the altar, withdraws to the side of the Gospel, and says, *Dominus vobiscum*.

He returns to the middle, kneels, goes to the epistle side, and there reads the *Post Communio*.

He again goes to the middle, kneels, kisses the altar, turns, says, *Dominus vobiscum*, and, *Ite, missa est*.

Then he turns to the middle, kneels, says, *Placeat, &c.*, kisses the altar, and says, *Benedicat vos, &c.*, and kneels.

He turns to the Gospel side and gives the blessing; without turning round entirely, but only towards the Gospel side, and he does not return to the middle.

He says the Gospel of St. John, making the sign of the cross, not on the altar, but on the book, or altar card, out of which he reads it.

At the words *Verbum caro factum est*, he kneels towards the Blessed Sacrament.

22. Mass being ended, the celebrant goes to the middle, kneels, and by the shortest way goes down, on the epistle side, to the floor.

23. There, assisted by the acolytes, he takes off the chasuble and maniple, and puts on the white cope.

SEC. II.—*Of the Procession with the Blessed Sacrament to the Repository.*

1. The celebrant goes before the altar, and having made a genuflection, he kneels on the lower step, and prays for a while.

2. The first acolyte takes the censer with fire, and the boat with incense to the celebrant.

3. The celebrant rises, puts incense into the censer without blessing it, the second acolyte offering the boat, without kissing it, or the celebrant's hand.

4. The celebrant goes up to the altar, and, kneeling on the platform, incenses the Blessed Sacrament in the chalice.

5. Then the veil is put over his shoulders, and he rises, goes to the altar, kneels, rises, ties with a white ribbon a veil around the chalice, that contains the Sacred Host.

6. He takes the chalice with his left hand covered with the veil, places his right hand on the chalice, and the second acolyte extends over it both corners of the veil.

7. The celebrant holding the chalice in this manner, turns his back to the altar, and begins the hymn, *Pange lingua*.

8. They proceed to the repository in the following order:

1st. The banner, if there be any.

2dly. Some of the faithful, two by two, carrying candles in their hands.

3dly. The processional cross carried by the third acolyte.

4thly. The first acolyte with the censer having incense in it.

D*

5thly. The celebrant under the canopy; having at his right hand the second acolyte, who should take care to raise a little the celebrant's alb in front, when he goes up or down the steps. They say the hymn, *Pange lingua*.

9. When the procession has arrived at the repository, it divides into two lines, one on each side of it, so that the censer bearer and the celebrant, under the canopy, may pass between them.

10. The cross bearer stops at one side of the repository.

11. The celebrant goes up to the altar of the repository, places the chalice on it, kneels, goes down one of the steps: kneels on the platform: the veil is taken from his shoulders.

12. In the mean time, those who carried the canopy, leave it in some convenient place.

13. The celebrant arises, puts incense in the censer, without blessing it, and without the usual kisses, and kneeling on the platform, incenses the Blessed Sacrament. The acolytes recite the verse, *Tantum ergo*, &c.

14. The celebrant gives the censer to the censer bearer; rises, goes up to the altar, kneels, takes the chalice, places it in the repository; the second acolyte placing the steps near the altar, if it is necessary to reach the repository.

15. The celebrant kneels again, shuts up the repository; kneels, and goes down to the floor of the chapel.

16. Then the celebrant kneeling on the lower step of the altar, prays for a while, rises, kneels on both knees on the floor of the chapel, and having covered his head, preceded by the cross, he returns between the acolytes to the altar.

SEC. III.—*Of the Removal of the Pix.*

1. All being come to the altar, the cross is put in its place; the second and third acolytes take lighted candles.

2. The celebrant having made a genuflection, goes up to the altar, takes out of the tabernacle the pix with the Blessed Sacrament, places it on the corporal, and kneels.

3. Going down, he kneels on the platform, and puts on the veil, assisted by the first acolyte.

4. The celebrant goes up to the altar, kneels, having his hands covered with the veil, takes the pix, and, preceded by the clerks holding lighted candles in their hands, he carries the pix to the altar of the repository, places it on the corporal, and kneels down.

5. Then going down, he kneels on the platform; there, assisted by the clerks, he takes off the veil: again goes up, kneels, opens the repository, and places it in the pix behind the chalice.

6. The celebrant kneels, shuts up the repository, and having prayed on the lowest step of the altar, he kneels on the floor of the chapel, and, with his head covered, returns to the sacristy.

7. There, the celebrant takes off the cope and the white stole, and puts on a violet one, crossing it on his breast as usual.

SEC. IV.—*Of the Stripping of the Altars.*

1. The celebrant vested as above, attended by the acolytes, goes to the altars, with his hands joined.

2. Standing on the floor of the sanctuary at the foot of the altar, he begins with a loud voice the anthem, *Diviserunt sibi*, which he continues with the Psalm, *Deus meus, respice in me*: reciting it with the acolytes.

3. In the mean time the celebrant goes up to the altar, strips it, taking off the altar cloths.

4. The acolytes receive the cloths, and remove from the altar the flower-pots, the front veil and the carpet, so that nothing but the cross and six candle-sticks, with their candles, but not lighted, is left on the altar.

5. The celebrant, having stripped the principal altar, goes to strip the others, if there be any more.

6. The altars being stripped, the celebrant returns to the principal one: there, after the last verse of the Psalm, the anthem *Diviserunt* is repeated, he waits for the *Angelus Domini*.

7. One of the acolytes gives the sign for it with the usual clapper; and all kneel down.

8. Then the celebrant arises; bows to the cross, and the acolytes kneel; all return to the sacristy.

9. There, the celebrant takes off the sacred vestments, makes the usual thanksgivings, and causes every thing to be put in its place.

10. The first acolyte takes from the cross of the great altar the white veil, and covers it with a violet one.

11. The priest should procure some of the faithful to pray before the Blessed Sacrament, whilst it remains in the repository; and he should have a number of candles burning before it.

PART V.

OF GOOD FRIDAY.

CHAPTER I.

OF WHAT IS TO BE PREPARED FOR THE OFFICE OF GOOD FRIDAY.

AT THE GREAT ALTAR.

1. On the altar which is to be altogether bare, six candle-sticks with candles of brown wax, not lighted.
2. A wooden cross covered with a black veil, fixed in such a manner as to be easily removed.
3. A black cushion on the second step of the altar.

ON THE SIDE TABLE.

1. A towel, covering the side table, without hanging down.
2. An altar cloth, folded, large enough to cover the altar, without hanging down.
3. A book-stand with a Missal.
4. A black burse containing a corporal, pall and purifier.

5. The censer with the box containing incense.
6. A black veil for the chalice to be used at the end of the office.
7. A little plate with the cruets, and finger towel.

NEAR THE TABLE.

1. A carpet with a violet cushion, and a white veil adorned with golden and silk violet fringe..
2. The processional cross.

AT THE REPOSITORY.

1. A carpet extended on the altar.
2. A white veil for the shoulders.
3. The canopy.
4. Torches and candles for the procession.

IN THE SACRISTY.

1. Three surplices for the acolytes.
2. The amice, alb, cincture, white maniple, stole and chasuble.
3. A chafing-dish, with fire and tongs.

CHAPTER II.

OF THE SACRED RITES TO BE PERFORMED ON GOOD FRIDAY.

SEC. I.—*From the beginning of the Office to the uncovering of the Cross.*

1. At the stated hour, the signal being given, the celebrant and acolytes put on their surplices in the sacristy, and every thing is prepared as above.

2. The celebrant washes his hands, puts on the amice, alb, cincture, black maniple, stole and chasuble.

3. Preceded by the acolytes, with his hands joined, he goes to the altar with his head covered.

4. He takes off his cap, kneels on the floor of the sanctuary before the altar, and prostrates himself, laying his hand on the cushion placed on the second step, and prays for the space of a minute.

5. The first acolyte takes the altar cloth, unfolds it over the altar, assisted by the second acolyte; but they do not unfold it in its width, as they must leave the foremost part of the altar uncovered.

6. The third acolyte places the book-stand with the Missal on the epistle side of the altar.

7. The celebrant rises, and the cushion being removed by one of the acolytes, he goes up to the altar and kisses it in the middle.

8. He goes to the epistle side, and reads the first lesson with the *Tract*.

9. He says *Oremus*, and kneeling down with all the clergy and people, says, *Flectamus genua*; the second acolyte, who rises first, answers, *Levate*; and the celebrant says the prayer, *Deus a quo*, &c.

10. Then he reads the second lesson and Tract, and immediately the Passion.

11. Having said in the same place, *Munda cor meum*; he continues to read that part of the Passion which is sung as the Gospel.

12. At the end he does not kiss the book, but immediately (in case there be no sermon) he reads the prayers, as in the Missal.

13. Before every prayer, with the exception of the eighth, the celebrant says *Flectamus genua*; on which all the clergy and people kneel; and the second acolyte, rising up before the other, answers, *Levate*.

14. About the end of the prayers, the first acolyte, assisted by the third, extends before the steps of the altar, or of the sanctuary, a carpet, and on the first steps a violet cushion, and over all, the white veil.

SEC. II.—*Of the uncovering and veneration of the Cross.*

1. The prayers being ended, the celebrant standing at the same side, takes off the chasuble only.

2. Then he kneels at the middle of the altar, takes the cross from it, and the first acolyte takes the Missal.

3. The celebrant goes to the epistle side, retiring back from the altar, and having his face turned towards the people, the clerk holding the Missal before him.

4. The celebrant with his right hand uncovers the top of the cross, as far as the transverse piece, and raising the cross a little with both his hands, he says with a solemn voice, *Ecce Lignum Crucis*; and the acolytes, in the same tone of voice continue, *In quo Salus mundi pependit*; and all but the celebrant kneel down, and the acolytes say, *Venite, adoremus*; after which words all arise.

5. The celebrant, in front of the altar, at the side of the epistle, uncovering the right arm of the cross, and the head of the crucifix; raising his voice and the cross higher, says again, *Ecce Lignum Crucis*.

6. The clerks continue, *In quo Salus, &c.*; then all kneeling, they say, *Venite, adoremus*, as before.

7. The celebrant finally, in the middle of the altar, uncovering the whole cross, and raising his hands and his voice still higher, says the third time, *Ecce Lignum Crucis, &c.*

8. The acolytes also answer, and kneel as before.

9. The first acolyte uncovers the processional cross, and all other crosses in the church are now uncovered, and the second acolyte replaces the book on the book-stand on the altar.

10. The celebrant going down from the altar by the Gospel side, carries the cross devoutly, holding it raised up with both his hands, to the place prepared for it.

11. There, kneeling down, he places it on the cushion covered with the white veil, and if necessary he fastens it with some strings.

12. The celebrant rises, kneels, goes to the Gospel side, sits down, and with the assistance of the acolytes, takes off his shoes.

13. The celebrant, thus without shoes, goes to venerate the cross, to which at suitable distances, he bows, kneeling on both knees, the first, second and third time, and then he kisses it.

14. The celebrant rises, and having knelt to the cross, returns to his seat at the epistle side, and puts on his shoes.

15. The clerks also take off their shoes, and after the celebrant, and before the people, venerate the cross in the same manner as the celebrant, then return to their places, and put on their shoes.

16. After the acolytes, the people venerate the cross, first the men, and then the women.

17. The first acolyte remains by the cross whilst it is venerated by the people, and the second and third acolytes go to the celebrant, and with a loud and distinct voice recite with him the verses and responses called the *Improperia*.

The *Improperia* to be recited by the celebrant, with the second and third acolytes, are as follows.

PART 1ST.

Celebrant. Popule meus quid feci tibi, aut in quo contristavi te? Responde mihi.

V. Quia eduxi te de terrâ Egypti: parasti crucem Salvatori tuo.

Clerk 2. R. Agios o Theos.

Cl. 3. Sanctus Deus.

Cl. 2. R. Agios Ischyros.

Cl. 3. V. Sanctus fortis.

Cl. 2. Agios athanatos, eleison imas.

Cl. 3. Sanctus immortalis, miserere nobis.

Cel. Quia eduxi te per desertum quadraginta annis; et mannâ cibavi te, et introduxi te in terram satis bonam: parasti crucem Salvatori tuo.

Cl. 3. Agios o Theos.

Cl. 2. Sanctus Deus.

Cl. 2. Agios Ischyros.

Cl. 3. Sanctus fortis.

Cl. 2. Agios athanatos, eleison imas.

Sanctus immortalis, miserere nobis.

Cel. Quid ultra debui facere tibi et non feci? Ego quidem plantavi te vineam meam speciosissimam; et tu facta es mihi nimis amara; aceto namque sitim meam potasti, et lanceâ perforasti latus Salvatori tuo.

Cl. 2. Agios o Theos.

Cl. 3. Sanctus Deus.

Cl. 2. Agios Ischyros.

Cl. 3. Sanctus fortis.

Cl. 2. Agios athanatos, eleison imas.

Sanctus immortalis, miserere nobis.

PART 2D.

Cel. V. Ego propter te flagellavi Ægyptum cum primogenitis suis; et tu me flagellatum tradidisti.

Cl. 2 & 3. R. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego eduxi te de *Ægypte*, demerso Pharaone in mare rubrum; et tu me tradidisti principibus Sacerdotum.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego ante te aperui mare; et tu aperuisti lanceâ latus meum.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego te pavi mannâ per desertum; et tu me cecidisti alapis et flagellis.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego te potavi aquâ salutis de petrâ: et tu me potasti felle et aceto.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego propter te Chananeorum reges percussi: et tu percussisti arundine caput meum.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

Cel. Ego te exaltavi magnâ virtute; et tu me suspendisti in patibulo crucis.

Cl. 2 & 3. Popule meus quid feci tibi? aut in quo contristavi te? Responde mihi.

PART 3D.

Cel. Crucem tuam adoramus Domine; et Sanctam Resurrectionem tuam laudamus et glorificamus; Ecce enim propter lignum venit gaudium in universum mundum.

Psal. Deus misereatur nostri et benedicat nobis.

Cl. 2 & 3. Illuminet vultum suum super nos: et misereatur nostri.

Cel. Crucem tuam adoramus Domine: et sanctam resurrectionem tuam laudamus et glorificamus; ecce enim propter lignum venit gaudium in universum mundum.

Cl. 2 & 3. Crux fidelis inter omnes, arbor una nobilis; nulla sylva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cel. Pange lingua gloriosi lauream certaminis, et super crucis trophæo dic triumphum nobilem; qualiter Redemptor orbis immolatus vicerit.

Cl. 2 & 3. Crux fidelis inter omnes arbor una nobilis: nulla sylva talem profert, fronde, flore, germine.

Cel. De parentis protoplasti fraude factor condolens; quando pomi noxialis in necem morsu ruit; ipse lignum tunc notavit, damna ligni ut solveret.

Cl. 2 & 3. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cel. Hoc opus nostræ salutis ordo deposcerat, multiformis proditoris ars ut artem falleret: et medelam ferret inde, hostis unde læserat.

Cl. 2 & 3. Crux fidelis inter omnes, arbor una nobilis; nulla sylva talem profert, fronde, flore, germine.

E*

Cel. Quando venit ergo sacri plenitudo temporis: missus est ab arce Patris, natus orbis Conditor: atque ventre virginali, carne-amictus prodiit.

Cl. 2 & 3. R. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cel. V. Vagit infans inter arcta, conditus præsepia, membra pannis involuta virgo mater alligat, et Dei manus pedesque stricta cingit fascia.

Cl. 2 & 3. R. Crux fidelis inter omnes, arbor una nobilis; nulla sylva talem profert, fronde, flore, germine.

Cel. V. Lustra sex qui jam peregit, tempus implens corporis: sponte libera Redemptor passioni deditus; agnus in crucis levatur immolandus stipite.

Cl. 2 & 3. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cel. Felle potus ecce languet; spina, clavi, lancea, mite corpus perforarunt, unda manat et sanguine; terra, pondus, astra, mundus, quo lavantur flumine.

Cl. 2 & 3. Crux fidelis inter omnes, arbor una nobilis: nulla sylva talem profert, fronde, flore, germine.

Cel. Flecte ramos arbor alta, tensa laxa viscera: et rigor lentescat ille, quem dedit nativitas; et superni membra regis tende miti stipite.

Cl. 2 & 3. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cel. Sola digna tu fuisti ferre mundi victimam; atque portum præparare arca mundo naufrago, quem sacer cruor perunxit, fusus agni corpore.

Cl. 2 & 3. Crux fidelis inter omnes, arbor una nobilis; nulla sylva talem profert, fronde, flore, germine.

Cel. Sempiterna sit Beatæ Trinitati gloria: æqua Patri, Filioque par decus Paraclito; Unius Trinique nomen laudet universitas.

18. Towards the end of the veneration of the cross, the first acolyte lights the candles on the altar, and the third takes from the altar the book-stand, with the Missal.

19. Then the second and third acolytes go, one to the epistle side, and the other to the Gospel side, and unfold the altar cloths.

20. This being done, the second acolyte brings to the altar the burse with the corporal, and the purifier over it; he takes the corporal out of the burse, unfolds it, and places the purifier near it, on the epistle side.

21. The third acolyte places on the altar at the epistle side, the book-stand, with the Missal opened.

22. The veneration being over, the celebrant brings the cross back to the altar, and makes a genuflection.

23. The acolyte removes the cushion and the veil from the place where the cross lay, and one of them puts fire in the censer.

24. The celebrant again puts on the chasuble at his seat, on the epistle side, and goes up to the altar, with his head uncovered.

SEC. III.—*Of the Procession to the Repository, and the return to the Altar with the Blessed Sacrament.*

1. The celebrant, standing before the altar, puts the incense in the censer, without the usual blessing.

2. The procession goes to the repository in the following order:

The banner.

Some pious men of the congregation.

The censer bearer.

The cross, uncovered, carried by the third acolyte.

The celebrant, with the second acolyte at his left hand.

3. At the repository, the banner and the cross stop on one side of the altar, the others who compose the procession, divide themselves into two lines, one on each side of the altar.

4. The celebrant having made a genuflection before the repository, kneels down on the lowest step of the altar, and with others prays awhile.

5. Then he arises, opens the repository, kneels, goes down the first step, and, standing, puts incense in the censer without blessing it, and without the usual kiss. The candles for the procession are lighted, and the canopy is prepared.

6. The celebrant kneeling on the platform of the altar, incenses the Blessed Sacrament in the repository, arises, makes a genuflection, takes out of the repository the chalice, and places it on the altar.

7. The celebrant makes a genuflection, shuts the repository, in which he leaves the pix with the consecrated hosts; makes another genuflection, and then goes down the first step.

8. There kneeling, he puts on the veil, rises, makes a genuflection, and takes the chalice as he did the day before, which the second acolyte covers with the veil.

9. The celebrant turning his back to the altar, and his face to the procession, with a loud voice, begins the hymn,

Vexilla Regis, which he continues with the second clerk,
as follows:

*Vexilla regis prodeunt,
Fulget Crucis mysterium:
Quo vita mortem pertulit,
Et morte vitam protulit.*

*Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit undâ et sanguine.*

*Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus,
Regnavit a ligno Deus.*

*Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.*

*Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.*

*O Crux, ave, spes unica!
Hoc passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.*

Te, fons salutis, Trinitas!
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde præmium. Amen.

10. The procession returns to the altar in the following order:

The banner.

Some pious men with candles,

The processional cross.

The censer bearer with the censer.

The celebrant under the canopy, and the second acolyte at his left.

11. Four candles should be left burning at the repository.

12. The banner and the canopy are left outside the railing; the processional cross is put near the side table.

13. The men of the congregation carrying candles, stop outside the railing in regular order, holding the candles in their hands to the end of the office.

14. The celebrant goes up to the altar, and places the chalice on the corporal; he then kneels, rises, and goes down the first step of the altar.

15. There he takes off the veil, and standing, puts incense in the censer without blessing or kissing; then kneeling down on the platform, he incenses the Blessed Sacrament.

SEC. IV.—*Of the last part of the Ceremony.*

1. The celebrant arising goes to the altar, makes a genuflection, takes off the veil from the chalice, and places the paten on the corporal.

2. Then he takes the chalice, lays the consecrated host on the paten; takes the paten with both his hands, and places the host on the corporal, saying nothing; and not making the sign of the cross, he places the paten on the corporal at his right hand.

3. The celebrant, having made a genuflection, takes the chalice, goes to the epistle side, and holding the chalice in his left hand, puts in it wine and water, without blessing, and without saying any thing.

4. The chalice is not wiped, but is placed on the side of the corporal.

5. The celebrant goes to the middle, and having made a genuflection, replaces the chalice in the usual place, without making the sign of the cross, and covers it with the pall.

6. Remaining in the same place, the celebrant puts incense in the censer, without blessing.

7. Then taking the censer, he kneels, incenses the offering, saying as usual, *Incensum istud*, &c.

8. Having incensed the offerings, he kneels again, and incenses the cross—(ex Decr. S. R. C. 14 Maii 1707)—saying *Dirigatur Domine*, &c., and having again knelt to the cross, continues, as usual, the incensing of the altar, kneeling every time he passes by the middle of the altar.

9. The celebrant then gives the censer to the censer bearer, saying, *Accendat in nobis*, &c.; he is not incensed.

10. Immediately, taking care not to turn his back to the Blessed Sacrament, he goes from the platform down to the second step, a little back of the altar on the epistle side, having his face turned towards the people, and washes his hands, saying nothing.

11. He returns to the middle of the altar, kneels, rises, and placing his hands joined on the altar, bowing, says with a low, but intelligible voice, *In spiritu humilitatis*, &c.

12. He kisses the altar, kneels, and turning himself to the people on the Gospel side, he says, *Orate fratres*; and returns by the same way to the middle, without completing the circle; and kneels again.

13. The words, *Suscipiat*, are not answered.

14. The celebrant, with his hands joined before his breast, in a ferial tone, says, *Oremus. Præceptis*, &c.; and whilst he says, *Pater noster*, he extends his hands.

15. The clerks answer, *Sed libera nos a malo*, and the celebrant, *Amen*, with a low voice: still holding his hands extended, he continues in the ferial tone as before, *Libera nos*, &c., and at the end the acolytes answer, *Amen*.

16. The celebrant kneels, arises, uncovers the chalice, puts the paten under the host, and holding with his left hand the paten on the altar, with the right he raises the host so that it may be seen by all.

17. Immediately after, he raises the host over the chalice already uncovered, and forthwith divides it into three parts as usual, saying nothing: the last part he puts into

the chalice, without saying any thing, and without making the sign of the cross.

18. The chalice being covered, he kneels, rises, and with his hands joined over the altar, his body inclined, he says secretly, *Perceptio corporis*, omitting the two other prayers.

19. He again kneels, then taking the paten with the host, says as usual, *Panem Cælestem*, &c., and also the *Domine, non sum dignus*, &c., striking his breast.

20. He signs himself with the host, saying, *Corpus Domini nostri*, &c., and communicates.

21. Having meditated a little, he uncovers the chalice, and kneels.

22. He arises, and having gathered, as usual, the fragments, he takes the chalice with both his hands, saying nothing, and without making the sign of the cross, he reverently takes the particle of the host with the wine.

23. Omitting the usual ablution of the chalice, he washes his fingers, as customary, over the chalice, with wine and water.

24. Meanwhile all arise, and the candles are put out.

25. Having taken the ablution in the middle of the altar, the celebrant wipes the chalice, covers it with the small black veil, arranges it, and bowing with his hands joined before his breast, he says secretly, *Quod ore sumpsimus*, &c.

26. The first acolyte carries the chalice to the side table.

27. The celebrant going down, makes with the clerk a genuflection to the cross, and having covered his head, he returns to the sacristy.

28. There he takes off the sacred vestments, and puts on a white stole over his surplice.

SEC. V.—*Of the bringing back of the Pix to the Altar.*

1. The celebrant, preceded by the first acolyte, with the veil, and the other two with candles, goes to the repository.

2. Having made a genuflection on the floor of the chapel, he kneels on the lowest step, and prays for a while.

3. Then he rises, goes up to the altar, opens the repository, kneels, takes the pix, and places it on the corporal, and kneels again.

4. Going down the first step, he kneels on the platform, and receives the veil from the first acolyte.

5. He goes up to the altar, kneels, and with his hands covered with the veil, takes the pix, and preceded by the clerks with lighted candles, brings back the pix, which should be kept in a tabernacle, in some remote chapel within the church, or in the sacristy, placing it there with the accustomed genuflections.

6. When the pix is shut up in the tabernacle, all kneel down, and the sign for the *Angelus Domini* is given with the usual wooden instrument.

7. Lastly, the candles of the altar are put out, and every thing is put in its proper place.

8. Should there be no chapel or sacristy, the pix must be left in the repository, with a lamp burning before it.

PART VI.

OF HOLY SATURDAY.

CHAPTER I.

WHAT IS TO BE PREPARED FOR THE SACRED RITES TO BE PERFORMED ON THIS DAY.

OUTSIDE THE DOOR OF THE CHURCH.

1. A table covered with a white cloth, and on it,
2. A small book-stand with a Missal:
3. A plate with five grains of incense:
4. The censer, with the box, containing incense:
5. A vessel with holy water and the sprinkle:
6. A white maniple, stole and dalmatic:
7. A lantern with a candle.
8. Also near the table, a chafing-dish with coals, or wood to be lighted for the new fire.
9. Tongs.
10. A long ornamented rod, with the triple candle fastened on the top. This has but one common stock from which three candles of equal length rise in a triangular form.

AT THE GREAT ALTAR.

1. The altar is to have on it the candle-sticks and cross, as on solemn festivals.

2. Its front is to be covered with two altar-veils, a white one under another of violet.

3. A stand on the Gospel side, to fix in it the rod with the triple candle.

4. On the same side, a high book-stand for the *Exultet*.

5. The paschal candle on a large candle-stick, the wick of which should be so prepared as to be easily lighted: five holes in the form of a cross should be made in the candle.

6. The lamps dressed at proper and convenient places.

ON THE SIDE TABLE.

1. The side table should be covered all over with a white cloth.

2. A Missal for the *Exultet* and for Mass.

3. The chalice covered with a white burse and veil.

4. A plate with the cruets of wine and water, and a small linen towel.

IN THE SACRISTY.

1. Four surplices for the acolytes; the amice, alb, cincture, violet stole and cope; also a violet manipule, stole and chasuble.

2. A white manipule, stole and chasuble.

3. A white veil.

4. Candles, to accompany the ciborium, when the priest brings it back to the altar.

AT THE BAPTISMAL FONTS.

1. A table covered with a white cloth.

2. Two towels.

3. The holy water-pot with the sprinkle.

4. Vessels to fill water from the fonts.

5. The vessels containing the oil of the catechumens, and the holy chrism.

6. A pitcher of water, with a basin for washing the hands, and a few slices of bread without crust on a small plate, for the same purpose.

7. Some clean cotton on a plate, for wiping the fingers.

If baptism be administered, besides what is above mentioned, the following things ought to be prepared:

1. The Roman Ritual.

2. A small plate with salt.

3. The vessels with the oil of the catechumens, and the holy chrism.

4. A white stole and cope.

5. A towel to wipe the head of the baptized person.

6. Another piece of linen for the white garment.

7. A candle, to be lighted.

CHAPTER II.

OF THE SACRED RITES TO BE PERFORMED ON HOLY SATURDAY.

SEC. I.—*From the beginning of the Office to the blessing of the Paschal Candle.*

1. Outside the church fire is struck from a flint, and with it the charcoals in the pan are kindled.

2. At a proper hour, four clerks put on their surplices in the sacristy, and prepare every thing at their proper places.

3. The sign being given with the clapper, the celebrant washes his hands, puts on the amice, alb, cincture, violet stole and cope.

4. They proceed to the principal door in the following order:

The first acolyte with his hands joined.

The third acolyte with the processional cross.

The celebrant between the second and fourth acolytes.

5. When outside, the acolyte with the cross stops, turning himself, and holding the crucifix turned towards the celebrant.

6. The celebrant places himself before the table, which is between him and the cross.

7. There, standing, he reads out of the Missal, placed on the book-stand on the table, the three prayers for the blessing of the fire, and then the prayer for the blessing of the incense.

8. Whilst the celebrant blesses the incense, the first acolyte takes with the tongs, some of the new blessed fire, and puts it in the censer.

9. The celebrant, with the usual blessing and kiss, puts the incense in the censer, then he sprinkles the fire, and the grains of incense, saying the anthem *Asperges me*, and incenses them.

10. The censer bearer having received the censer, puts some more new fire into it.

11. The celebrant takes off the cope and stole, puts on a maniple, and a stole on his left shoulder, as deacons wear it, and a dalmatic of white color.

12. Meanwhile the second acolyte lights a candle with the new fire, and places it in a lantern, and the fourth acolyte takes the plate with the grains of incense.

13. The celebrant again puts incense in the censer with the usual blessing and kisses, and takes the rod with the triple candle.

14. They go to bless the paschal candle in the following order:

The acolyte carrying the grains of incense on the right hand, and the censer bearer on the left.

The third acolyte with the cross.

The celebrant holding the rod with the triple candle, and the second acolyte with the lighted taper at the left.

15. The acolytes carrying the grains of incense, the censer and the cross, go into the church, and stop when the celebrant has entered the door.

16. The celebrant having entered the church, lights one of the three candles out of the lighted taper, and

kneels with the rest of the clergy and the people, the cross bearer only excepted.

17. Thus kneeling, the celebrant says with a distinct voice, *Lumen Christi*; then he arises, and the acolytes also arising, answer, *Deo gratias*.

18. They go as far as the middle of the church, where again the second candle being lighted, every thing is done as before, except that the celebrant raises his voice higher.

19. At last they go as far as the steps of the altar, and the third candle being lighted, every thing is done the third time, as before, but they raise their voice still higher.

SEC. II.—Of the blessing of the Paschal Candle.

1. The acolytes having answered for the third time, *Deo gratias*, all arise, and form a straight line, with the celebrant in the middle, before the altar.

2. The second acolyte retiring, lays the taper on the table, takes the Missal for the *Exultet*, gives it to the celebrant, who gives him the rod with the triple candle.

3. The celebrant, holding the Missal in his hands, kneels on the lowest step of the altar, and without saying *Munda cor meum*, says only, *Jube Domine benedicere. Dominus sit in corde meo, et in labiis meis, ut digne et competenter annuntiem suum paschale præconium. Amen.*

4. Then arising, and having made with the others a genuflection to the altar, they go to the book-stand, which is covered with a white veil, and placed at the Gospel side, in the following order:

The censer bearer, having at his right the fourth acolyte, with the grains of incense:

The third acolyte with the cross, having at his left the second acolyte, with the rod with the triple candle:

The celebrant with the Missal.

5. Being arrived at the book-stand, they range themselves by it in the following order, in a straight line, and turn, as well as the celebrant, their face towards it:

The celebrant lays the Missal on the book-stand.

The cross bearer at the right of the celebrant.

The censer bearer at the right of the cross bearer.

The acolytes holding the triple candle at the left of the celebrant.

The acolytes with the grains of incense at the left of the triple candle.

6. The celebrant, receiving the censer from the censer bearer, incenses the Missal open on the book-stand, and with a clear and joyful voice, begins the *Exultet*.

7. At the words, *Curvat imperia*, he puts 1
the grains of incense in the side of the paschal 4 2 5
candle, in the following order: 3

8. The fourth acolyte leaves on the side table the plate, in which the grains were, and takes a rod, with a wax-taper fastened at the top, and returns to his former place, at the left of the triple candle.

9. At the words, *Rutilans ignis eduxit*, the celebrant lights the candle from the triple candle.

10. At the words, *Apis mater eduxit*, the celebrant stops, until the fourth acolyte has lighted a taper to light the lamps of the church.

11. The *Exultet* being ended, the celebrant shuts the Missal, and the second acolyte puts the triple candle in the stand prepared for it at the Gospel side. The third acolyte leaves the cross at the epistle side.

12. Then, preceded by the censer bearer, with the acolyte that carried the grains of incense, at his left, and also by the second and third acolyte, he kneels before the altar with them all, and returns to the sacristy.

13. There, having taken off the white vestments, he puts on the violet maniple, stole and chasuble.

SEC. III.—Of the Prophecies.

1. The celebrant thus vested, preceded by the acolytes, goes to the altar.

2. Having bowed to the cross, he goes up to the altar, kisses it in the middle, and goes to the epistle side.

3. There, with a loud voice, he reads the twelve prophecies, with the prayers and tracts: he kneels with all the clergy and people, whilst he says, *Flectamus genua*, before every prayer, the last only excepted; and the clerk, arising, says, *Levate*.

4. After the last prayer, the celebrant, having made from the place where he stands, a bow to the cross, goes down to his seat at the epistle side, and takes off the chasuble and maniple.

5. If the church has a baptismal font, the celebrant puts on a violet cope, and sits down. Otherwise he goes before the altar for the litany, as below.

SEC. IV.—*Of the Blessing of the Font.*

1. The celebrant being seated as above, the first acolyte takes from its stand the paschal candle lighted, and goes before the altar.

2. The third acolyte takes the cross, and likewise goes before the altar.

3. The two other acolytes go to the celebrant.

4. The celebrant, arising, begins with a loud voice, the tract, *Sicut cervus*, as here below, which he continues slowly with the acolytes.

5. When the tract is begun, the procession moves to the front, bowing to the altar, in the following order:

The acolyte with the paschal candle.

The cross bearer.

The celebrant, between the two other acolytes, with his head covered, reciting the tract:

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te Deus.

Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei?

Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies, ubi est Deus tuus?

6. All stop before the railing of the font, and the celebrant having his face turned to the cross, after the tract is over, says, *Dominus vobiscum*, and the prayer, *Omnipotens Sempiternæ Deus*, &c., the fourth acolyte holding the Missal before him.

7. The acolyte carrying the paschal candle, and the cross-bearer, go within the railing, if the place is spacious enough; they, however, stand opposite the celebrant.

8. The celebrant goes near the font, and says the second prayer and the preface, as in the Missal, holding always his hands joined.

9. During the preface, at the proper places, as pointed out by the Rubrics, he performs the following rites:

1. At these words, *Gratiam de Spiritu Sancto*, with his right hand he divides the water in the form of a cross, and immediately after wipes his hand.

2. After the words, *Non inficiendo corrumpat*, he touches the water with his hand, and wipes it.

3. After the words, *Indulgentiam consequatur*, with his right hand he makes three crosses over the font.

4. After the words, *Super te ferebatur*, he divides the water with his right hand, and spills it towards 1
the four parts of the world, east, west, north and 3 4
south, in the following manner: 2

5. After the words, *In nomine Patris*, &c., he changes his voice in the tone of a lesson.

6. After the words, *Tu benignus aspira*, the celebrant breathes thrice over the water in the form of a cross.

7. After the words, *Purificandis mentibus efficaces*, he dips the paschal candle a little into the water, saying, *Descendat in hanc plenitudinem fontis*, &c., and draws it forth. He dips it deeper the second time, saying louder, *Descendat*, &c., and takes it out again. Lastly, he dips the paschal candle to the bottom of the font, and says still louder, *Descendat*, &c., and takes it out.

8. The celebrant breathes three times over the water, in the form marked in the Missal, and continues, *Totamque hujus aque, &c.*

9. At the words, *Fœcundet effectum*, he takes the paschal candle out of the font, and it is wiped.

10. He continues the preface, and in a lower tone concludes it, saying, *Per Dominum nostrum, &c.*, and the assistant acolyte answer, *Amen*.

11. The second acolyte takes the holy water-vase, and with it takes some water out of the font.

12. The celebrant having received the sprinkle, already dipped into the water of the font, sprinkles both himself and the by-standers; then accompanied by two clerks, he sprinkles the people in the church, and returns to the font.

13. Holy water is also taken out of the font for the vessels that are by the doors of the church.

14. The celebrant, having returned to the font, puts in the water the oil of the catechumens in the form of a cross, saying, *Sanctificetur, &c.*

15. Then he puts in the chrism, saying, *Infusio chrismatis, &c.*

16. Lastly, he puts in both oils together, in the form of a cross, saying, *Commixtio chrismatis, &c.*

17. He mixes with his hands in the font the oils with the water, spreading them all over the font.

18. He wipes his hands with some cotton, and washes them with some crumbs of bread.

SEC. V.—*Baptism of Infants.*

“*Duo potissimum* (these words are of the Roman Ritual) *ex antiquissimo Ecclesiæ ritu, sacri sunt dies, in quibus solemni cæremonia hoc Sacramentum administrare maxime convenit, nempe Sabbatum Sanctum Paschæ, et Sabbatum Pentecostes, quibus diebus Baptismatis fontis aqua rite consecratur.*”

The celebrant, having finished the blessing of the font, proceeds to the baptism of the infants, if any are to be baptized.

1. After the blessing of the font, the children to be baptized should be with their sponsors outside the door of the church.

2. The celebrant, having washed his hands, preceded by an acolyte with the cross, another acolyte remaining by the font with the paschal candle, goes between the two other acolytes, to the door of the church.

3. There, the celebrant performs all that is prescribed by the Ritual, as far as the introducing of the child into the church.

4. Then he lays on the infant the extremity of the stole which hangs from his left shoulder, and introduces it into the church, saying, *N. Ingredere in Templum Dei, &c.*

5. Then having said the *Credo* and *Pater*, with his back turned to the railing of the font, he says the *Exorcism*: touches the ears and nostrils of the infant, and anoints it with the oil of catechumens on the breast, and between the shoulders.

6. Remaining still outside the railing, the celebrant takes off the violet cope and stole, and puts on the white.

7. Preceded by the cross, and followed by the infants to be baptized, with their god-fathers and god-mothers, he goes inside the railing of the font.

8. The celebrant makes the usual questions before the font, *N. Credis? &c.*, *N. Vis baptizari? &c.*

9. The god-father having answered, *Volo*, he administers the baptism, in the manner prescribed in the Ritual, &c.

10. After the baptism, the celebrant washes his hands, and having put off the white cope and stole, puts on the violet.

SEC. VI.—*Of the Litany, Mass and Vespers.*

1. The celebrant, preceded by the cross and paschal candle bearers, and attended by the other acolytes, returns before the altar.

2. The paschal candle is placed on its stand, and the cross laid against the wall on the epistle side.

3. The celebrant, standing before the altar, takes off the cope only.

4. Then kneeling down with the clergy and people, he recites the Litany from the Missal, which is placed on a stool before him.

5. The acolytes repeat all that is said by the celebrant.

6. At the verse, *Peccatores*, the violet front veil is removed from the altar, the candles are lighted, and flower-pots are placed between the candle-sticks.

7. The celebrant continues the Litany, as far as *Christe exaudi nos*, inclusively.

8. Then he arises, and preceded by the acolytes, goes to the sacristy; where, having taken off the violet stole, he puts on a white manipule, stole and chasuble.

9. Accompanied by the acolytes, as above, he returns to the altar, before the step of which he goes on as usual, saying the Psalm, *Judica me, Deus*, and the *Gloria Patri*.

10. He goes up to the altar, and having said the prayer, *Aufer a nobis*, in the middle of it, he says immediately, *Kyrie eleison*, there being no *Introit*.

11. At the *Gloria in excelsis*, the bells are rung.

12. After the epistle, the celebrant says thrice, *Alleluia*, raising his voice gradually each time, and the acolytes repeat it in the same tone of voice as the celebrant, who continues the verse and the tract.

13. *Credo* is not said, neither the *Offertorium* after the *Dominus vobiscum*, nor the *Agnus Dei*; the *Pax* is not given.

14. In place of the *Communio*, vespers are said, as in the Missal, viz:

15. The celebrant, at the epistle side, says the anthem *Alleluia*, and with the acolytes continues the Psalm, *Laudate*, after which he repeats, *Alleluia*.

16. Then he subjoins the antiphon, *Vespere autem*, &c., with the canticle, *Magnificat*.

17. The antiphon, *Vespere*, &c., having been repeated, the celebrant goes to the middle of the altar, kisses it, and turned towards the people, says, *Dominus vobiscum*, and then the prayer, as usual, at the epistle side.

18. At the *Ite, missa est*, is added, *Alleluia, Alleluia*.

19. After the Gospel of St. John, the celebrant returns to the sacristy, and puts off the sacred vestments.

SEC. VII.—*Of bringing back the Pix to the Altar.*

1. The celebrant over his surplice puts on a white stole, and preceded by two acolytes with candles, and by another with the burse and veil, he goes to the place where the pix with the Blessed Sacrament is kept.

2. There, with the usual genuflections, he takes the pix with his hands covered with the veil, and brings it back to the usual tabernacle.

3. He returns to the sacristy, in which he puts off the sacred vestments, and reads the anthem *Trium puerorum*, with *Alleluia* and the Canticle, Psalm and prayers of thanksgiving, as in the Missal.

4. Meanwhile the candles of the altar are put out.

5. Likewise the triple candle, which is not lighted any more, and the rod is removed.

6. Also the paschal candle is extinguished, but it is left in its stand: it is to be lighted on all Sundays and Festivals of obligation at Mass, until the Gospel of Ascension-day inclusively; after which it is put out, and after Mass removed from its stand: afterwards it is lighted only on the eve of Pentecost, for the blessing of the font.

APPENDIX I.

THE MANNER OF CELEBRATING HIGH MASS ASSISTED ONLY BY TWO ACOLYTES.

1. The acolytes must exactly observe the ceremonies of a Low Mass, together with the following:

2. Before the last bell rings, they should put on their surplices and prepare whatever is necessary for the altar; they should spread the corporal, and place the chalice upon it, and the pix behind the chalice for communion, if there be any; the Missal must be opened, with the marks at their places.

3. On the side table, the cruets and towel, the Missal for the epistle, (which the first acolyte should review before Mass, in order to sing it well) and the communion cloth.*

4. At the last bell, the first acolyte assists the priest in vesting, the second lights the candles on the altar.

5. When the celebrant is vested, they place themselves at each side of him, and all bow to the cross or picture in the sacristy; then the acolytes, with their hands joined, walk together before the priest to the altar: the first presents the holy water to the priest, then to his companion.

* In these Masses, incense should not be used.—Decr. Sac. Con. Rit. 18 Dec. 1779.

6. When they arrive at the altar, they separate to leave space for the celebrant; the first acolyte takes his cap, and having made a genuflection with his companion, he takes it to the seat. The second acolyte, after his genuflection, kneels on the left of the priest, a little in the rear, and answers with the first, who kneels on the right.

7. Towards the end of the confession, at the words *Domine exaudi orationem meam*, both rise to elevate a little the alb, whilst the priest is ascending to the platform: they then kneel on the last step, and answer attentively.

8. After the priest has said the *Kyrie*, if he wishes to sit down, they rise, meet together before the altar, make a genuflection, (always on the floor of the sanctuary) and go to the seat, the first at the right, the other at the left; they raise the chasuble so that he may not sit upon it; the first presents the cap with the usual kisses, and they remain standing, one at each side, nearly face to face, so that their shoulders be not turned to the altar.

9. At the last *Kyrie*, the first gives notice to the celebrant to rise; he takes his cap, lays it on the seat, both accompany the priest before the altar, they make a genuflection on the floor, raise the alb, and then kneel at their places.*

* They should observe the same at the *Gloria* and *Credo*, being punctual to rise as soon as the priest bows, before going to take his seat, after reciting the *Gloria* and *Credo*. When those parts are sung at which the head is bowed, they bow to the cross, and the first gives notice to the celebrant to uncover his head, and to cover it. When the words of the *Credo*, *Et incarnatus est*, are sung, they kneel down with their faces turned towards the altar

10. When the priest begins the last prayer, they repair to the epistle side. The second standing at the priest's right hand, the first takes the Missal from the side table, and stands behind the priest on the floor: at the words of the conclusion, *Jesum Christum*, he bows to the cross, goes to the middle, makes a genuflection, returns behind the priest as before, and standing, sings the epistle slowly, and with the proper cadence. After this he bows to the altar, and without kissing the celebrant's hand,—(Rub. Miss. Part II)—he places the Missal on the side table, and goes to kneel at his place.*

11. The second acolyte removes the book at the proper time, going by the lowest step of the altar, and returns to kneel at his place; when the Gospel commences, both rise, and at the end answer, *Laus Tibi Christe*, and again kneel down until the end of the *Credo*: then the celebrant goes to sit down.

12. After the *Credo*, whilst the celebrant is singing the *Dominus vobiscum* and *Oremus*, they rise, make a genuflection together in the middle, and repair to the side table to put the cruets on the altar. The first hands the cruet of wine, kissing it; the other standing at his left, that of the water; and, afterwards, pours the water on the celebrant's hands; the first presents the towel, and both bow to the priest both before and after.

13. After putting away the cruets, they return to the middle of the altar, make a genuflection on the floor, and go to kneel at their respective places.

* If there be a *Sequentia* or long *Tract* after the epistle, the celebrant, after having read it, sits down, as at the *Kyrie*, and, at the last verse, returns to the altar, (by the epistle side) to say the *Munda cor meum*.

14. At the elevation, both raise the chasuble, and perform every thing as in other Masses.

15. When the priest has communicated, and made the genuflection, the first acolyte rises, and after the usual bow, goes to give the wine and water; at the same time the second goes to the Missal: and when the first repairs to the Gospel side to adjust the chalice, the other descends with the Missal, makes a genuflection with his companion, places the Missal on the altar, and goes to his place.

16. After taking the chalice to the credence, the first acolyte with the second makes a genuflection in the middle, and both return to their places and kneel down.

17. At the last Gospel, they both stand up, and the first goes to get the cap. At the *Verbum caro factum est*, they both make a genuflection, and when the priest descends from the altar, they make a genuflection with him; his cap is presented to him with a kiss of it and of his hand: and they return to the sacristy, both going before as at the beginning.

18. When they arrive at the sacristy, they bow to the cross or image, the first acolyte remains to assist the priest in taking off his vestments; the other goes to put out the candles, and put away the things which are on the altar.

19. If communion be given, after the priest has communicated and made a genuflection, the first acolyte goes alone to get the communion cloth, returns to the middle, and kneels down on the floor with his companion. When the celebrant is receiving the precious blood, they bow, and recite the *Confiteor*. After the *Indulgentiam*, they rise, make a genuflection at the same time with the celebrant, and kneel on the platform to receive

communion; afterwards they rise, make a genuflection, separate and kneel, holding each end of the communion cloth, for the communion of the clergy; after which the first acolyte takes away the cloth. When communion is over they meet in the middle, make a genuflection together, and go to give the wine and water for the ablution, as was said above.

APPENDIX II.

OF LOW MASS WHEN THE BLESSED SACRAMENT IS EXPOSED.

1. Generally speaking, it would be well not to celebrate Low Mass at an altar on which the Blessed Sacrament is exposed, according to the Ceremonial of Bishops, lib. 1, cap. XII, sec. 9, which observes, that this discipline of the church is very ancient, to which the practice of the Patriarchal churches of Rome, and the best regulated churches, is conformable. Nevertheless, when there is a just reason for celebrating at such altars, the following ceremonies should be exactly observed:

2. In going to the altar, as soon as the priest comes in sight of the Blessed Sacrament, he takes off his cap, and hands it to the attendant. When he has arrived at the foot of the altar, he kneels on both knees and bows profoundly; he then ascends the altar, sets the chalice thereon, makes a genuflection only on one knee, (which is always observed when it is made on the platform) and

arranges the corporal and chalice. He again makes a genuflection, goes to the epistle side, opens the Missal, returns to the middle, makes a genuflection, and turning a little towards the Gospel side, he descends to the foot of the steps, makes a genuflection on one knee only, and without bowing, begins Mass.

3. After the confession, without making a genuflection, he goes up to the altar, and makes there a genuflection, before he commences the *Oramus te Domine*. After the *Oramus*, he again makes a genuflection, and goes to the Missal for the *Introit*.

A General Rule.—A genuflection is to be made, whenever the celebrant goes from the middle to either side of the altar; the same when he goes from either side to the middle, with this difference only, that when he goes from the middle, he first kisses the altar or performs any action prescribed, and then makes the genuflection, this being the last thing to be done. When he leaves any side to go to the middle, the first act on arriving there is to make the genuflection, then to kiss the altar, or perform any other duty.

4. At the *Dominus vobiscum*, he turns back a little towards the Gospel side, and only half turned towards the people, he says, *Dominus vobiscum*, which must be observed whenever he turns towards the people.

5. When he is about to wash his hands, he makes first a genuflection, then goes down the steps by the epistle side, and avoiding to turn his back to the altar, turns so that his right side be next to the corner of the epistle, and his face towards the people, and there he washes

and wipes his hands, then returns to the middle of the altar, and makes a genuflection.

6. He says the *Orate fratres* in the same way as the *Dominus vobiscum*, without completing a perfect circle. The remaining part, till communion, is the same as in other Masses.

7. After the first ablution, without removing from his place, he receives the second ablution, having his face turned as much as possible towards the Blessed Sacrament.—*Bauldry*, part iv, cap. ix, art. ii, n. xii. Then he wipes his hand, takes the ablution, and adjusts the chalice as usual.

8. He then continues the Mass, observing the genuflections prescribed, and the manner of turning himself at the *Dominus vobiscum*, and *Ite, Missa est*. Should he have to say, *Benedicamus Domino*, instead of the *Ite, Missa est*, he turns round to the altar, and makes a genuflection before he says it.

9. After the *Placeat tibi*, he kisses the altar, says, *Benedicat vos omnipotens Deus*, and, instead of the usual bow, makes a genuflection, and turning towards the people, he gives his blessing. He does not, however, make a perfect circle, neither does he make another genuflection; but turning to the Gospel side, he says, *Dominus vobiscum*, and reads the last Gospel, recollecting to sign himself only with the cross.—Rub. Miss. Fer. V. in Cœnâ Domini.

10. At the *Verbum caro factum est*, as on all other occasions, without exception, he turns a little towards the Blessed Sacrament, when he makes the genuflection.

11. At the end, he goes to the middle, makes a genuflection, descends a little on the right to the floor, kneels on both knees, and bows his head. He then proceeds to the sacristy, putting on his cap at the place he took it off when going to the altar.

APPENDIX III.

OF LOW MASS IN PRESENCE OF PRELATES.

1. By Prelates, are here understood Cardinals in every part of the world, Archbishops throughout their whole province, and Bishops in their diocesses. Others are not so considered; neither are the above when they are incognito, or not in their robes.

2. If possible, the priest should be at the altar before the arrival of the prelate, and should be standing on the floor of the sanctuary, at the Gospel side, with his hands joined, waiting for him: being previously vested, and having also prepared the chalice and Missal on the altar.

3. On the arrival of the prelate, he salutes him with a low bow, and on receiving the sign to begin Mass, he again bows to him; then turns a little towards the altar, makes a low bow, and begins Mass in the same place and position.—Rub. Miss. part ii, tit. iii, n. 2.

The practice introduced, is to commence Mass immediately after the salutation, without waiting for a sign from the prelate.

H

4. If the prelate arrive before at the altar, the priest, whether he has the chalice or not, salutes him at a convenient place; then bowing to the altar, he arranges on it whatever is necessary, descends on the floor to the place above mentioned, and after bowing to the prelate, he commences Mass.

5. At the *Confiteor*, instead of saying, *et vobis fratres, et vos fratres*, turning and bowing to the prelate, he says, *et tibi Pater, et te Pater*.—Rub. ib. n. 8. If there be more than one, *et vobis, Patres, et vos Patres*.

6. After the confession, having said *Oremus*, he bows to the prelate, then ascends to the altar, and continues Mass as usual.—Rub. ib. n. 10.

7. At the end of the Gospel, he does not kiss the book, neither does he say, *Per Evangelica dicta*. The attendant takes the book to the prelate to kiss.—Rub. ib. tit. vi, n. 2.—Even should the prelate not kiss it (which happens when there are many, no one kisses it,) the priest should also omit to kiss it.

8. After the *Agnus Dei*, except in Masses for the dead, when he has said the first prayer before communion, he kisses the altar, then the instrument of peace, (which the attendant presents, kneeling at his right hand) saying *Pax tecum*, the attendant answers, *Et cum Spiritu tuo*—Rub. ib. tit. x, n. 3—and takes it, covered with a cloth, to the prelate to kiss: or, to many, saying to each one, *Pax tecum*; they answering, *Et cum Spiritu tuo*. He makes a bow to them after they have kissed it, not before.—Cærem. Episc. lib. i, cap. xxix, sec. viii. The priest continues the other prayers.

9. In giving the blessing, after having said, *Benedicat vos Omnipotens Deus*, he bows to the cross, then turning to the bishop, he makes a low bow, as if requesting permission to bless the people, and says, *Pater, et Filius, et Spiritus Sanctus*; blessing the people only on the side opposite the prelate.—Rub. ib. tit. xii, n. 3. If the prelate be in the middle, he blesses on the Gospel side.

10. After the last Gospel, without going to the middle of the altar, he turns to the prelate, and makes him a low bow—Rub. ib. n. 5,—and remains there until the bishop departs.

11. Should the prelate remain, the priest goes to the middle, takes the chalice, descends from the altar, makes a low bow to the cross, and then to the Bishop; puts on his cap, and proceeds to the sacristy.

12. The instrument of peace is not presented to prelates out of their diocess. A bow is made to them in going to, and coming from the altar; and, according to the opinion of some, at the end of the last Gospel. In other respects, it is the same as if they were not present.

APPENDIX IV.

OF THE BENEDICTION WITH THE BLESSED SACRAMENT.

What is to be prepared.

1. There should be at least twelve lighted candles on the altar, whenever the Blessed Sacrament is exposed in the remonstrance, and the benediction given with it.

2. Likewise a throne, or small canopy, should be placed on the highest step over the altar between the candlesticks, and in the canopy a corporal, on which the Blessed Sacrament is to be placed.

3. On the altar, a burse, with another corporal, the remonstrance, and the key of the tabernacle.

4. On the side table, the benediction veil.

5. In the sacristy, two or four large candles, or even six, to be carried by as many clerks; the censer with fire, and the incense boat.

6. A surplice, white stole and cope, for the celebrant.

When the benediction is given immediately after vespers, the celebrant keeps the same cope and stole which he wore at vespers.

Also, when the benediction is given immediately after High Mass, the celebrant keeps the stole he had on, and having taken off the chasuble and the maniple at his usual seat, he puts on a cope of the color used at Mass.

If High Mass be celebrated with deacon and subdeacon, they take off their maniples, and assist in their dress at the benediction.

OF THE CEREMONIES TO BE PERFORMED AT THE BENEDICTION
WITH THE BLESSED SACRAMENT.

1. The celebrant having put on his surplice, and a white stole and cope, preceded by the censer bearer and the acolytes, two by two, carrying the lighted candles, goes to the altar, makes a genuflection, rises, and kneels

on the lowest step. The acolytes, with the candles, forming a line at some distance behind the celebrant, make a genuflection with him, and then kneel down, remaining in the same place till the end of the ceremony.

2. When the benediction is given after Mass, the celebrant, attended by the deacon and subdeacon, if there be any, goes down, makes a genuflection, goes to his seat, and turned towards the altar, takes off the chasuble and maniple, and between the deacon and subdeacon, goes again to the altar, makes a genuflection, then kneels on the lowest step.

3. The celebrant rises, goes up to the altar, unfolds the corporal in the middle of it, opens the tabernacle, kneels, rises, puts the sacrament in the remonstrance, kneels again, and exposes it to the veneration of the faithful, on the throne, placing it on the corporal; one of the clerks placing a small bench, or some steps, on the platform, if the throne cannot be conveniently reached by the priest, without them; then makes a genuflection, and goes down before the lowest step. If he touched the sacrament in placing it in the remonstrance, he should purify his fingers in the usual vessel, and wipe them with the purifier kept for this purpose near the vessel.

4. Should there be a deacon or subdeacon, the deacon ought to perform what has been said above. In case there is none, a priest dressed in surplice and stole should do it, if there be any present.

5. After the exposition of the Blessed Sacrament, the celebrant, with his attendants, makes a profound inclination to the Blessed Sacrament, rises, and turning himself

a little on his right, puts incense in the censer. It is to be remembered, that, whenever incense is put in the censer, in presence of the Blessed Sacrament, neither the spoon, nor the hand of the celebrant is to be kissed, and the celebrant does not bless the incense. Then he kneels on the lowest step, and receiving the censer from the deacon or acolyte at his right hand, bows profoundly to the Blessed Sacrament, and incenses it thrice; bows again, gives back the censer, and remains kneeling in the same place.

6. Whilst the celebrant is incensing the Blessed Sacrament, the choir may sing the *O Salutaris hostia*. After it, such hymns, antiphons, and litanies as are approved of by the church, or any psalm, or mottet extracted from the psalms, may be sung; but last of all, the whole hymn, *Pange Lingua*, or only the two last strophes, *Tantum ergo*, &c., and *Genitori*, &c., must be sung.

7. At the beginning of *Genitori*, the priest bows profoundly to the Blessed Sacrament, rises, puts incense in the censer, and incenses the Blessed Sacrament as before. (*Mirati*, p. iv, tit. xii.) After the *Genitori*, the singers add the verse *Panem de cælo*, and the choir answers *Omne delectamentum*, &c. After which the priest rises, and, out of the book held before him by the ministers, who remain kneeling, sings the prayer, *Deus qui nobis sub Sacramento*, &c., concluding with these words, *Qui vivis et regnas in sæcula sæculorum*. Other prayers taken from the Missal, and especially the collect ordered by the Ordinary to be said at Mass, may be added, but not said before.

It is expressly forbidden to sing any thing between the *Tantum ergo*, &c., the verse *Panem de Cælo*, and the Prayer, *Deus qui nobis sub Sacramento*. No hymn should be sung after the *Tantum ergo*.—Instruct. Clem. xi.

According to the Roman Rubrics and custom, the Blessed Sacrament must not be incensed more than twice by the celebrant, nor at any other time than we have here noticed.—Rit. Rom. Cærem. Episcop. et Instruct. Clem. xi, n. 11.

8. The priest then kneels down, and the veil which must always be white, is put on his shoulders, and tied by the attendants;* then he rises, goes up to the altar, and if there is no deacon, nor any other priest, he takes down the Blessed Sacrament from the throne, places it on the corporal in the middle of the altar, and makes a genuflection.

If there be a deacon, or another priest, the deacon or the priest, having a white stole over his surplice, should take down the Blessed Sacrament before the celebrant goes up to the altar. But neither of them should give it into the hands of the celebrant.

9. The celebrant having made a genuflection to the Blessed Sacrament, turns the back of the remonstrance to his face, then covering his hands with the extremities of the veil, he takes hold of it at the highest part of its foot with his right hand, and at the lowest with his left; then he turns to his right on the epistle side towards the people, raises the Sacrament as high as his eyes, brings it

* If there is a master of ceremonies, he should extend the veil over the priest's shoulders.—*Merati*.

down lower than his breast, then he raises it in a straight line as high as his breast, afterwards brings it to his left shoulder, and from it again before his breast, stops a little and completes the circle, turning himself to the altar to his right, on the Gospel side. At last he places it on the altar, turns its fore part towards his face, and makes a genuflection.

The benediction with the Blessed Sacrament is to be given in silence by the celebrant, whether he be a bishop or a priest, according to the Roman Ritual, and the Ceremonial of Bishops.

10. After the genuflection, the celebrant, with the assistance of his attendants, takes off the veil from his shoulders; then he takes the Blessed Sacrament out of the remonstrance, puts it into the tabernacle, kneels down, shuts the tabernacle, goes down before the lowest step, makes a genuflection, and returns to the sacristy, preceded by the clergy.

When there is a deacon or a priest, the deacon or the priest, instead of the celebrant, takes the Blessed Sacrament out of the remonstrance, and places it in the tabernacle. In this case the celebrant, after the benediction, makes a genuflection, goes down to the lowest step, kneels on it, takes off the veil, and kneeling down, waits there until the deacon or priest has done.

*The above manner of giving benediction is approved of by the Sacred Congregation of Rites, and is conformable to the Ceremonial of Bishops.—(See *Merati*, part iv, tit. xii.)

MISCELLANEOUS OBSERVATIONS ESPECIALLY RESPECTING THE
CELEBRATION OF MASS.

1. The altar should have three cloths, the uppermost of which should be long enough to reach to the ground; *Altare operiatur tribus mappis, seu tobaleis mundis . . . superiori saltem oblonga, quæ usque ad terram pertingat, duabus aliis brevioribus.*—Rubr. Miss. tit. xxi.

2. Nothing should be placed on the altar, except what belongs to the celebration of Mass, or to its decoration; not even the finger towel, much less the priest's handkerchief, or the box containing hosts; *Ampullæ vini et aquæ cum pelvícula et manutergio mundo in fenestrella, seu in parva mensa ponantur. Super altare nihil omnino ponatur quod ad Missæ sacrificium vel ipsius altaris ornatum non pertineat.*—Ibid.

3. The bishops alone are allowed to take the vestments from the altar. The priests should take them in the sacristy, and if there be no sacristy, at a table in the sanctuary, on which the vestments and the chalice are to be prepared.—Miss. Rom. Rit. serv. in Celeb. Miss. tit. i.

4. The priest should have his cassock on, when he celebrates, which is called, *talaris*, because, *saltem talum pedis attingit.*—Ibid. n. 2.

5. Before he dresses, he should find the Mass in the Missal, put the marks in the proper places—(Ibid. n. 1)—on which account the Missal ought not to be left on the altar; but the person who serves at Mass, should carry it from the sacristy to the altar, and from the altar to the sacristy, as directed.—Ibid. tit. ii, n. 1. He ought

also to wash his hands in the sacristy, and say the prayer, *Da, Domine, virtutem manibus meis, &c.*

6. In putting on the amice, he ought not to forget that the object of it is to cover entirely our usual dress, and that part of the cassock which is near the collar, and the collar itself; and, therefore, he ought to put it on so as to answer this purpose as directed.—*Ibid.* tit. i, n. 3. *Ac primum accipiens amictum circa extremitates et chordulas, osculatur illud in medio ubi est crux et ponit super caput, et mox declinat ad collum, et eo VESTIUM COLLARIA CIRCUMTEGENS, &c.* The first Council of Baltimore has strictly enjoined the observance of this Rubric.*

7. The chalice ought not to be carried to the altar, and fixed on it by any person before Mass, but the priest ought to carry it himself to the altar, not before he goes thither to begin Mass, but when vested with the sacred vestments, he goes from the sacristy, or from the place where he dressed, to the altar, as directed.—*Ibid.* tit. ii, n. 1.—*Sacerdos omnibus paramentis indutus accipit manu sinistra calicem ut supra præparatum, quem portat elevatum ante pectus, bursam manu dextra super calice tenens, et facta reverentia cruci, et capite cooperto accedit ad altare cum ministro, cum Missali, &c.*; any contrary custom is to be looked upon as an abuse, which should be abolished.—(See S. C. R. n. 4285.)

8. Whenever a priest celebrates Mass in presence of a bishop, in his Diocess, he should conform to the directions given in this Ceremonial, Appendix III, according to the Roman Missal.

* *Indusia vero privati apparatus sub amictu et alba lateant, ita ut non indecora vel mundano more appareant.*—Con. Balt. 1, Decr. 24.

9. According to the Rubrics the pall which is put on the paten for the celebration of the most Holy Sacrifice, must be of linen. "*Parva palla linea.*"—(Ritus cel. Mis. art. i, n. 1.) Palls ornamented with silk, silver, gold, or any other materials are forbidden. "*In Sacrificio Missæ non est adhibenda palla a parte superiori serico cooperta.*" (S. C. 22 Jan. 1701.) Formerly, the corporal was large enough to contain the sacred host and the chalice, whilst one part of it was turned over the chalice. Although at present, for greater convenience, the pall is no more a part of the corporal, still it should be of the same material, and it is blessed in the same manner.

10. Attention should be paid to renew frequently the sacred species preserved in the pix. St. Charles Borromeo ordained that they should be renewed every eighth day. The Sacred Congregation (Sep. 3d, 1662) prescribed the same thing. "*In renovatione quæ quolibet octavo die fieri debet de Augustissimo Sacramento, &c.*" Clement VIII (Const. Sanctissimus, 31 Maii, 1595) says that the sacred species should be renewed at least every fifteen days, and more frequently in damp places. "*Hostiæ consecratæ post quindecim dies ad summum, (quod in locis humidis, præsertim pluvioso aut hiemato tempore, frequentius fieri debet) una cum minutissimis fragmentorum particulis, quæ in ciborio remanserunt, a sacerdote consumentur, et in ipsum ciborium, aut pyxidem, ab illis fragmentis et particulis mundatam, novæ hostiæ consecratæ reponantur; nec unquam illæ recentes cum his vetustioribus misceantur.*" The same thing is to be observed regarding the sacred host, which is kept for Benediction.

11. The prayer prescribed by the Ordinary, if it be "pro re gravi," should be said "sub unica conclusione" on feasts of first class: and on feasts of second class, "sub sua conclusione:" if not "pro re gravi," it should be omitted on feasts of first class; and on festivals of second class, it may be said or omitted.—(S. R. C. 7th September, 1816.) When the third prayer is "ad libitum," it cannot be replaced by that which is commanded by the ordinary, which is to be said "quarto loco."—(S. R. C. Aug. 17, 1709.)

12. All priests, even prelates that are not bishops, should have at their private Masses only two candles, and one attendant.—(S. R. C. 27 September, 1659.)

13. The altar on which the most Holy Sacrifice is offered, should be adorned with a front veil of the color of the day: "Pallio quoque ornetur coloris, quoad fieri potest, diei festo vel officio convenientis."—Rubr. Gen. Miss.) Gavantus however remarks, that if the altar be of silver or marble, the front veil may not be requisite.

14. Low Mass for the dead, even *præsente cadavere*, cannot be said on Sundays, festivals of a double class, or during the Octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus-Christi, or on the vigils of Christmas, Epiphany, Pentecost, or on Ash-Wednesday, or during Holy Week. "Missæ privatæ de requiem, etiam corpore præsentē et insepulto, dici non potest diebus quibus fit de officio duplici, vel aliis a Rubrica exceptis."—(S. R. C. 29 Jan. 1752.) *Præsente cadavere*, solemn Mass for the dead is permitted every day, except on great festivals of precept of first class, on the last three days in Holy Week, and on the feast of the titular saint.—(S. R.

C. 11 Aug. 1736—2 Sep. 1741, and 10 Jan. 1693.) But on Sundays, and feasts of obligation, where there is only one Mass, the Mass should be of the day, and not for the dead.—(S. R. C. 26 Jan. 1793.)

15. As to the use of the stole, it may be well to remark that the Sacred Congregation of Rites on the 7th September, 1816, issued the following decree, which was approved by his Holiness on the 20th of the same month: "*Stolam non esse adhibendam præterquam in collatione et confectione Sacramentorum; ideoque consuetudinem in contrarium esse abusum, per locorum Ordinarios omnino eliminandum.*" The stole is less the mark of jurisdiction than of the sacerdotal character; hence it should be used only in performing sacerdotal functions, as is prescribed by the Roman Missal and Ritual. An alb or surplice should always be put on under the stole. Priests should not wear a stole whilst assisting at High Mass, Vespers, or Benediction; especially as bishops themselves do not wear it when they assist in cape, the Ceremonial of Bishops not prescribing its use on such occasions. A priest should not use it even in officiating at solemn vespers, unless he is to give benediction with the Blessed Sacrament immediately after. For this reason he may wear it on the feast of Corpus-Christi, when solemn vespers are sung, the Blessed Sacrament being exposed, since benediction is to be given afterwards. Should the officiating priest return to the sacristy before giving benediction, he there puts on the stole for the purpose of giving benediction. The Ceremonial does not prescribe that a canon should put on the stole or alb for solemn vespers.—"*Canonicus hebdomadarius indutus*

amictu et pluviali supra cottam seu rochetum.” According to Gavantus, the priest may put on the stole immediately before going to preach, if such be the established usage, since the Sacred Congregation allows it to be followed. The priest who acts as master of ceremonies at the benediction of the Blessed Sacrament, should put on the stole when he is to open the tabernacle, touch the Blessed Sacrament, and the remonstrance that contains it. At other times, he should not wear the stole.*

16. It is against the practice of the church to continue High Mass whilst the choir sings the *Credo*.—“*Sacerdos qui celebrat Missam conventualem in qua chorus tenetur cantare symbolum, non potest eam proseguire eo tempore quo a choro cantatur symbolum.*”†

17. The officiating priest at vespers is to intone the *Deus, in adjutorium, &c.*, standing at his place on the epistle side, and from the same place sing the chapter and the prayer or prayers after the Magnificat. He should not return to the middle of the altar until after he has said in a moderate voice, *Fidelium animæ, &c.*‡

18. There should be no chairs in the sanctuary; not even for the celebrant. Priests and clerks should sit on benches.|| These benches should be neatly made, with high backs, especially when attached to the wall. The bench for the celebrant should be near the altar, and large enough to accommodate him and the deacon, and subdeacon. It should never look like a throne.

* *Merati*, p. iv, tit. xiv, n. 29.

† *Cær. Epist.* I, l. ii, c. iii.

‡ *S. R. C.* 17 Dec. 1695.

|| *Ibid.* II, l. i, c. xii, n. 7.

19. Conformably to the Cereimonial,* the chair of the bishop should be dressed with precious hangings of the color of the day: and with purple cloth when the bishop celebrates pontifically for the dead. The kneeling desk may generally be covered with a green cloth, or purple, especially in Lent and Advent. Two cushions should be on it:—one on which to kneel, and the other to rest the elbows.

MANNER OF SERVING A PRIEST AT LOW MASS.

ART. I.—*General Remarks.*

1. The server should consider himself highly honored, being permitted to attend on a priest offering the most Holy Sacrifice. He should therefore perform this important office with great purity of conscience, rectitude of intention, devotion and decorum.

2. In making the sign of the cross, he should put his left hand a little below the breast, and touching the forehead, the breast, and the left and right shoulders with the fingers of his right hand, he should say: “In nomine Patris, et Filii, et Spiritus Sancti. Amen.”

3. A simple inclination is made by bending moderately the head downwards. A simple bow implies an inclination of the head and a moderate bending of the body. A low bow is made by bending the head and body pro-

* Cær. Episc. II, l. i, c. xi.

fountly, yet not so much as to render the action unseemly. A bow is considered sufficiently profound, when the person that makes it being in that position, can reach the knee with the extremity of his hand.

4. To make a genuflection, one should bring the right knee down to the floor near the left foot, without inclining the body, and then rise up again naturally, without too great haste.

5. A genuflection on both knees is made by first bending the right knee to the floor, then the left likewise to the floor, and having made a low bow, the person rises by lifting the left knee first, and then the right.

6. To join one's hands properly, the palm of one hand should be applied to the palm of the other, and both held upwards against the breast. The thumb of the right hand should cross the thumb of the left. During the Holy Sacrifice, whenever the hands are not necessarily employed, they should be joined.

7. The server should make an inclination whenever he hears the priest pronouncing the holy name of Jesus, of Mary, or of the saint whose festival is celebrated, and on other occasions marked in the third article.

8. In answering he should take care to pronounce distinctly, and not too loud, or too quickly. His manner should be grave, without affectation. He should hold his head a little inclined, and his eyes modestly lowered.

9. To put on the surplice in a proper manner, the server should open the lower part of it, and with both his hands pass it over the head upon his shoulders. Afterwards he introduces first the right arm in one sleeve, and then the left in the other sleeve; and having adjusted

it about his person, fastens it in front. In taking it off, he should first loose the strings, then withdraw his left arm from the sleeve, and lifting the surplice from the left side above the head over his right shoulder, he takes it off from the right arm.

ART. II.—*Of the vesting of the Priest.*

1. At the appointed time the server puts on the surplice; and if no one is appointed to prepare the cruets, light the candles, and make other necessary preparations, he should attend to it. Then he places himself at the left of the priest and helps him to vest. Whilst the priest puts on the amice, the server prepares the alb, and then puts it on him, and assists him by holding up first the right sleeve of the alb, and then the left. Afterwards he takes the girdle (keeping the tassels at his right) and gives it to the priest so that he may easily gird himself. He should take care to adjust the alb in such a manner as to let it hang equally around, about an inch from the floor. After that he presents to him the manipule to kiss, and fastens it on his left arm. Then he hands him the stole, and finally he assists him in putting on the chasuble. After the priest is vested, he takes the Missal, holding it with both his hands before his breast, having the back of it to his right. He makes a low bow to the chief image in the sacristy, with the priest, and a simple bow to him, and goes before him to the altar.

ART. III.—*From the beginning of the Mass to the end of it.*

1. Being arrived before the lowest step of the altar, the server places himself at the right of the priest, from whom he receives the cap, kissing it, after kissing the priest's hand. He makes a genuflection on the floor with the priest, or (if the Blessed Sacrament be not there) a profound bow; and raising a little the priest's vesture, he ascends the steps with him. He places the book on the stand, so as to have the back of it turned to the right. (The server does not open the book.) Then he puts the cap on a suitable place, and goes to the Gospel side, kneels on the floor at the left of the priest, a little in the rear, and joins his hands.

2. When the priest descends to the floor to commence Mass, and makes a genuflection or a bow, the server makes a profound bow. He makes the sign of the cross with him, and answers at the confession. He bows at the "Gloria Patri." After the priest has said the "Confiteor," the server inclining a little towards the priest, says "Misereatur tui," &c.; then, bowing profoundly towards the altar, he says the "Confiteor." At the words "et tibi Pater, et te Pater," he turns his head somewhat towards the priest. He strikes his breast when he says "mea culpa, mea culpa, mea maxima culpa." When the priest has said "Misereatur vestri," &c., the server raises his head. At the words "Deus tu conversus," he inclines a little. At the words "Dominus vobiscum," he rises and raises a little the priest's alb,

while he ascends the steps. Then he kneels on the lowest step, and remains there till the end of the epistle.

3. He says the "Kyrie eleison" alternately with the priest. If the celebrant says "Flectamus genua," the server answers "Levate." If there be more than one epistle, he answers "Deo gratias" at the end of each of them. The epistle or epistles being read, he rises, makes a genuflection or a bow in the middle, and goes to the book. If the priest makes a genuflection, as happens during Lent, the server makes also a genuflection. When the priest has done reading, the server carries the book with the stand to the Gospel side, making a genuflection, or a bow, in the middle, as he passes. Having placed the book on the altar, he turns it a little to the right, and goes below the platform near the book. He answers at the "Dominus vobiscum;" and at the words "Sequentia Sancti Evangelii," he puts his left hand on his breast, and with the thumb of the right he makes a cross on his forehead, lips and breast. As the priest pronounces the name of "Jesus" in the beginning of the Gospel, the server bows towards the book, and goes down on the floor to the epistle side, making a genuflection or a bow in the middle. If the name of Jesus be not mentioned, then he bows to the priest, and goes to his place, and there he stands during the Gospel, at the end of which he answers "Laus tibi Christe," and kneels down.

4. If the "Credo" be said, the server kneels down during it, and makes a low bow at the words "Et incarnatus est," &c. Having answered at the "Dominus vobiscum," he rises and goes to the side table, takes the cruets and carries them to the altar on the epistle side.

(He folds the veil of the chalice, if the priest leave it unfolded.) When the celebrant approaches the corner of the epistle, the server bows to him and presents the wine cruet to him, after first kissing it; he receives it back, kissing it, and presents to him the water cruet, kissing it both before giving it and after receiving it. (He should not kiss the priest's hand.) Afterwards he puts the towel on the altar in such a manner that the priest may easily take it, when he is to wipe his fingers. At the words "*Veni Sanctificator*," he takes in his right hand the water cruet and the plate in the left, and pours water on the priest's fingers, bowing to him before and after.

5. Having placed the cruets on the side table, he kneels on the first step in front of the altar at the epistle side; he answers at the "*Orate fratres*," afterwards he answers at the preface, and moderately rings the little bell at the "*Sanctus*."

6. At the words "*Qui pridie*," &c., the server goes up and kneels on the edge of the platform at the right of the priest. He inclines during the consecration of both species, and makes a low bow when the priest adores the Blessed Sacrament. At each elevation the server raises a little the extremity of the chasuble with his left hand, and with his right gives three strokes of the bell.

7. The elevation being over, he rises, makes a genuflection, and goes to kneel at his place. He strikes his breast at the words "*Nobis quoque peccatoribus*." He answers at the "*Per omnia sæcula sæculorum*," and at the end of the "*Pater noster*." He answers again at the "*Per omnia*," &c., and at the "*Pax Domini*," &c.

When the priest says "Domine non sum dignus," the server inclines and rings the bell moderately, that if there be persons to go to Communion, they may approach the holy table. When the priest uncovers the chalice after receiving the Sacred Body, the server rises, makes a genuflection, goes to the side table, takes the cruets, carries them up to the altar and inclines when the priest takes the sacred blood; after which he ministers wine and water with the usual bows and kisses.

8. If there are communicants, after the priest has received the most precious blood, the server bowing profoundly says the "Confiteor." He inclines and answers at the "Misereatur vestri," and makes the sign of the cross at the words "Indulgentiam," &c. The communion being over, he raises the priest's alb while he ascends the steps, and kneels again until the priest has closed the tabernacle; after which he presents the cruets as is said above.

9. Having placed the cruets on the side table, the server goes to the Gospel side, takes the book, and carries it with the stand to the epistle side, making a genuflection in the middle as he passes; after which he goes and kneels on the lowest step at the epistle side, making a genuflection in the middle. He answers the prayers, &c. When the priest gives the blessing, the server remaining at his place, bows and makes the sign of the cross, at the end of which he answers "Amen." Then he rises, answers at the "Dominus vobiscum," and at the beginning of the Gospel signing himself, as mentioned in n. 3. Towards the end of the Gospel, he goes for the priest's cap; he bends the knee at the words "Et

verbum caro," &c. Then he goes up to the altar, takes the book, bows to the cross with the priest, and with him he goes down and makes a genuflection on the floor, or a bow. He gives the cap to the priest, kissing it and his hand, and goes before him to the sacristy. There, after making a low bow to the image with the priest, he bows to him. After that he puts the book at its place, and helps the priest to disrobe. Finally he takes off his surplice, and retires.

10. If there be a last Gospel peculiar to the day, after the priest has said "Ite, missa est," the server takes the book to the Gospel side, taking care to kneel when the priest gives the blessing. He should stand near the book below the platform until the priest has done reading, after which he carries the book back to the epistle side.

11. Should the Mass be celebrated in presence of the Blessed Sacrament exposed, the genuflection, in going to and leaving the altar, is made on both knees. Neither the priest's hand, nor his cap, nor the cruets, are kissed. The server pours water on the priest's hands, standing on the floor at the epistle side, with the towel on his arm.

12. When Mass is for the dead, the psalm "Judica me," &c., is not said. The usual kisses are omitted. At the end of Mass the priest, instead of "Ite, missa est," says "Requiescant in pace," to which the server answers "Amen."

MANNER OF SERVING A BISHOP AT LOW MASS.

ART. I.—*Things to be prepared.*

1. The vestments for saying Mass, viz. chasuble, stole, cincture, alb and amice should be prepared on the middle of the altar. Near the vestments on the epistle side, the pectoral cross on a plate, and the maniple on the Gospel side. The Missal open at its place. (The altar cards should be removed if the Canon be used.)* On common days only two candles should be lighted; on festivals four or more. On the side table two large candles should be placed, to be lighted at the end of the preface.

2. On the side table the chalice should be prepared, the cruets, the basin and ewer with a towel; the hand candle-stick with a lighted candle, and the canon.

3. In the sanctuary towards the middle, the kneeling desk with two cushions, one placed on the upper part of the desk, the other on the lower part.

4. If the Blessed Sacrament is exposed, the vestments should be prepared in the sacristy, or on a side table in the sanctuary; as on such occasion the bishop does not vest at the altar.

ART. II.—*Of the preparation and vesting of the Bishop.*

1. Two chaplains, at least, are requisite to serve a bishop's Mass.

* A book containing the canon and some other parts of the Mass, is so called. It is placed on the altar instead of the Missal during the most solemn part of Mass, when a bishop celebrates.

2. At the appointed time the two chaplains put on the surplice, and go to receive the bishop at the door. They bow to him when they meet him, and walk before him towards the middle of the sanctuary, where they bow to the cross, or make a genuflection if the Blessed Sacrament be in the tabernacle. The bishop goes to the kneeling desk, with the first chaplain at his right. The second takes the canon and the hand candle-stick, and goes to the left of the bishop. He gives the book to the first, who opens it where the prelate is to read, and holds it before him assisted by the second, who at the same time holds the hand candle-stick. The first should be attentive to turn the leaves.

3. After the preparation all go to the lowest step of the altar, where they bow or make a genuflection. The second having placed the canon open in the middle of the altar against the tabernacle, and the hand candle-stick near the Missal, takes the basin, ewer and towel. The first takes the cape from the bishop and places it on the kneeling desk. He takes the ring from the prelate's finger with the usual kisses; and having taken the towel from the second, each kneeling on one knee, they give the water and towel for the washing of the bishop's hands, and rise after having received his blessing. (If they are priests, they do not kneel.) After which the second puts the basin, ewer and towel on the side table.

4. The first goes up to the altar, takes the vestments one after the other, and with the assistance of the second, vests the bishop. Taking first the amice, he presents it to the prelate to kiss, puts it around his neck, and passing the string around the waist, fastens it in front. Then

he puts on him the alb; afterwards he girds him with the cincture: then he presents to him the pectoral cross to kiss, and suspends it from his neck: then the stole is also kissed and suspended from the neck down on each side and fastened with the cincture; after that the chasuble is put on him and fastened in front; lastly the ring is put on his finger with the usual kisses. When the Mass is for the dead, the maniple is put on him after the cincture. If in vesting, the bishop wishes to read the prayer, the second chaplain should hold the book and the hand candle-stick before him.

5. The bishop being vested, the first chaplain goes to his right, and the second to his left; they make a genuflection or a low bow with him, (the second having on his arm the maniple.) They answer and bow as usual during the confession. After the words "Indulgentiam," &c., the second presents the maniple to the bishop to kiss, and fastens it on his arm. When he ascends the steps, they raise his alb a little, go up with him, and remain on each side of him, moving with him to and from the middle of the altar, as may be prescribed: the first pointing out what is to be read, holds the hand candle-stick. They answer, make on themselves the sign of the cross, &c., and incline. When the bishop makes a genuflection, they do likewise, supporting him by placing each his hand under his elbow.

6. While the bishop says "Munda cor meum," the second chaplain carries the book and the hand candle-stick to the Gospel side, making the usual genuflections or bows; and holding the hand candle-stick, points the text to the prelate. (Should a cardinal be present, the first, as soon

as the bishop has kissed the text, takes another Missal, and observing the usual ceremonies, brings it to be kissed. If there be several high dignitaries, the Gospel is only given to the highest in dignity; if they be equal in rank, it is given to no one.) When the Missal is not to be carried, the first chaplain remains at the right of the bishop. If the Credo be said, they remain by the bishop during its recital.

-7. After the "Dominus vobiscum," the first chaplain leaves the hand candle-stick on the altar, and goes with the second to the side table. The first takes the chalice and carries it up to the altar on the epistle side, takes the corporal out of the burse, and extends it in the middle of the altar. He takes the pāten and gives it to the bishop, kissing it and his hand. He then wipes the chalice with a purifier. The second chaplain having brought the cruets, gives the wine cruet to the first, who pours wine into the chalice. The second takes the water cruet and holds it up to the bishop, saying "Benedicite Reverendissime Pater," and puts some drops of water into the chalice, after which he takes back the cruets to the side table. The first having wiped the chalice, presents it to the bishop with the usual kisses. (In Masses for the dead the water is not blessed.) Then he puts the pall on the chalice, and the paten partly under the corporal, covering the remaining part with the purifier. When the bishop says "In spiritu humilitatis," the second chaplain takes the basin, ewer and towel, and goes to minister to the washing of the hands, the first receiving and returning the ring with the usual kisses. The second having carried the ewer back to the side table, goes to the

right of the bishop, and the first goes to the book. After the "Secreta," the first takes the Missal from the stand, and in its place puts the canon open. They answer at the preface, and incline at the Sanctus, the second ringing the little bell. Afterwards the second lights two large candles on the side table, which are put out after the bishop's communion, or after he has given communion. (It would be more conformable to the Ceremonial of Bishops if two clerks hold two large candles or torches.) At the words "Qui pridie," the first goes to the right, and the second to the left: both kneel on the platform; they bow and raise the chasuble as usual, the second giving three strokes of the bell at each elevation. The first uncovers and covers the chalice; afterwards he returns to the book, and the second goes to the right of the bishop, and both make a genuflection on the platform.

8. Towards the end of the "Pater noster," the second wipes the paten with the purifier, and gives it to the bishop with the usual kisses. Then he uncovers and covers the chalice. They incline and strike their breast at the "Agnus Dei." Should the Pax be given, the first takes the instrument of peace, approaches the bishop, kneels at his right, holding the instrument before him, which he kisses, saying "Pax tecum." Having answered "Et cum spiritu tuo," he rises and brings the "Pax" to the dignitary to kiss. In presenting it he says: "Pax tecum;" and being answered "Et cum spiritu tuo," he bows to him. Then he covers the instrument with its veil, carries it back to the side table, and returns to the book.

9. At the "Domine non sum dignus," they bow and strike their breasts: afterwards the second chaplain uncovers the chalice, and both make a genuflection; then the second goes for the cruets, gives the wine and water with the usual kisses; and puts back the cruets on the side table. Meanwhile the first puts the canon in the middle of the altar, and the Missal on the stand, and carries it, together with the hand candle-stick, to the epistle side. The bishop washes his hands as usual, the second giving the water, and the first the towel. After which the first assists the bishop at the book, and the second goes and arranges the chalice, carries it to the side table, and returns to the left of the bishop. Should the bishop give communion, when he has taken the sacred blood, they kneel on the edge of the platform and say the "Confiteor." They answer and mark themselves with the sign of the cross at the "Indulgentiam." When the bishop returns to the altar, they raise his alb while he ascends the steps. If the first chaplain be entitled to wear the stole, after the "Confiteor" he puts on a white stole, and takes the paten and holds it below the mouth of the communicants, while they receive; after which he places it on the corporal on returning to the altar.

9. When the bishop is about giving the blessing, the chaplains go on the step below the platform, where they kneel, and answer at the blessing. If there be a last Gospel specially prescribed, the first takes the book and the hand candle-stick to the Gospel side; otherwise, the second passing to the right, the first turns over the canon, and assists the bishop while he reads the Gospel. After the last Gospel, the first closes the book; all bow to the

cross and go down on the floor, where they make a genuflection, or a low bow. Then the first, assisted by the second, disrobes the bishop. The maniple is taken off first (unless it was a Mass for the dead,) which as well as the other vestments are put on the altar. Afterwards the first chaplain puts the cape on the bishop, and buttons it in front. The second takes the canon and the hand candle-stick, goes to the kneeling desk, places himself at the left of the bishop, gives the book to the first who opens it, and holds it before the bishop whilst he makes his thanksgiving. Finally they accompany him to the door, where they bow to him, and return to take off their surplices. If the bishop wear a calotte, the first chaplain takes it off at the "Sanctus," and puts it on him again after the communion.

ART. III.—*When there is but one Chaplain.*

1. If there be no more than one chaplain, he goes to receive the bishop at the door, and accompanies him to the kneeling desk. Then he takes the canon and the hand candle-stick. He opens the book and puts it on the desk, and holds the hand candle-stick. The preparation being over, he puts the canon and the hand candle-stick on the altar, and attends to the washing of the bishop's hands. He vests him in the manner above prescribed. He takes the maniple, goes to the left hand of the bishop, and answers during the confession as usual. He rises and puts the maniple on the bishop's arm, after he has said "Indulgentiam." After the confession he goes to the Missal and assists the prelate, answering,

K•

kneeling, inclining, &c. After the bishop has done reading, the chaplain carries the book and the hand candlestick to the Gospel side. After the "Dominus vobiscum," he takes the chalice to the altar, spreads the corporal, and gives the paten to the bishop with the usual kisses. He takes the cruets and puts wine into the chalice. Then presenting the water cruet to the prelate, he says "Benedicite, Reverendissime Pater," and puts a few drops of water in the chalice, which he gives to him with the usual kisses. He covers the chalice and prepares for the washing of the bishop's fingers. He answers at the "Orate fratres," and assists at the book, pointing out to the prelate what is to be read. After the offertory he puts the Missal aside, and places the canon on the book stand. He answers at the preface, and rings the bell at the "Sanctus." At the words "Qui pridie," he goes to the right of the bishop and assists him, as marked in the second article. After covering the chalice he makes a genuflection, and goes to the Gospel side; makes a genuflection, and assists at the book. Towards the end of the "Pater noster" he makes a genuflection, and goes to the epistle side, makes a genuflection, again takes the paten and gives it to the bishop with the usual kisses. He uncovers and covers the chalice. He bows during the "Domine, non sum dignus," and strikes his breast. He makes a genuflection and uncovers the chalice. He presents the cruets with the usual kisses, and carries them back to the side table. Then he puts the canon against the tabernacle, and places the Missal open on the stand, and carries it with the hand candlestick to the epistle side. He afterwards attends to the washing of the bishop's

hands. Afterwards he repairs to the Gospel side, arranges the chalice and takes it to the side table, after which he returns to the book, and assists the prelate as usual. He kneels and answers at the bishop's blessing, and makes the sign of the cross. Then he assists the bishop during the last Gospel, by holding the canon and the hand candle-stick before him. If there be a special Gospel, he takes the Missal to the Gospel side after the bishop's blessing. After the Gospel he bows to the cross with the bishop, and with him he descends the steps, and makes a genuflection, or a bow. Then he disrobes the bishop, and assists him at the thanksgiving in the manner mentioned in the second article.

2. Should there be a boy dressed in surplice, he will hold generally the hand candle-stick near the book, attend to the washing of the bishop's hands, bring the cruets, ring the bell at the Sanctus, at the elevation, and at the "Domine, non sum dignus." He kneels during the confession, at the elevation, during the communion of the people, and when the bishop gives the blessing.



MAY, 1852.

GEORGE QUIGLEY, *Pittsburg*, is constantly supplied with our Publications

REMOVAL AND ENLARGEMENT.

MURPHY & CO. beg leave to inform their friends and the public, that they have Removed to the spacious Store, 178 MARKET STREET, adjoining their old stand, extending one hundred feet to Bank Lane, (occupying in the rear the width of two fronts,) which has been fitted up with a view to the increased convenience of their customers. The PRINTING ESTABLISHMENT, occupying the upper stories of their own and the adjoining building, is fitted up and provided with all the modern facilities and improvements, for the most expeditious and finished execution of every variety of PLAIN and ORNAMENTAL BOOK and JOB PRINTING, in the English, Latin, French, and Spanish Languages. Having a well arranged BOOK-BINDERY on the premises, they are enabled to offer their customers superior advantages.

THE CHEAPEST AND MOST EXTENSIVE
Catholic Book Establishment
IN THE UNITED STATES!

JOHN MURPHY & CO.
Printers, Publishers & Catholic Booksellers,
No. 178 Market Street, Baltimore,

WHOLESALE AND RETAIL DEALERS IN, AND IMPORTERS OF
Catholic, School, Miscellaneous & Juvenile Books, Blank Books,
Sacred Music, Paper, Stationery, English, French, Spanish, and
German Books, Pious Engravings, Prayer Beads, Medals, &c.

Respectfully solicit the attention of the Catholic Community to their
Catalogue of

CHEAP CATHOLIC BOOKS,
COMPRISING A GREAT VARIETY OF
STANDARD PRAYER BOOKS,
Devotional, Controversial, and Theological
WORKS,

SCHOOL BOOKS, &c., of their own publication,
And to their General Stock, comprising the **LARGEST, MOST VARIED,** and
COMPLETE A SORTMENT in the UNITED STATES, which they are prepared
to sell, **WHOLESALE AND RETAIL,** at the **LOWEST PRICES,** on the **MOST**
ACCOMMODATING TERMS.

A liberal discount to Booksellers, Country Merchants, Colleges,
Schools, Religious Societies, Clergymen, and others purchasing in quanti-
ties, for sale or gratuitous distribution.

ORDERS from any part of the United States or the Canadas will meet
with careful and prompt attention.

The lowest prices, and most liberal terms, may be relied on, in all cases.

Foreign Books imported to order, at short notice, on reasonable terms.

Complete Catalogues furnished on application, or if by letter, pre-paid.

MURPHY & Co's Publications are kept constantly for sale by all the principal Catholic Booksellers in the United States and Canadas.

New Books received as soon as published, and supplied at Publishers' lowest prices, Wholesale and Retail, by Murphy & Co.

TO THE CATHOLICS OF THE UNITED STATES.

MURPHY & CO. respectfully solicit a careful examination of the Catalogue of their own Publications, which comprises a great variety of STANDARD CATHOLIC BOOKS, in the English, Spanish, German, and Latin Languages, published especially, with a view to meet the wants of the Catholic Community, throughout the United States. These Books, being issued in their own Establishment, under their own careful supervision, they feel justified in recommending them for accuracy, neatness, and quality—both as regards Paper, Printing, Illustrations, and Binding—and as to cheapness, they respectfully refer to the prices annexed to each Book in the Catalogue, from which a liberal discount is made to Booksellers, Clergymen, Religious Communities, &c.

STANDARD PRAYER BOOKS—Published with the Approbation of the Most Rev. Archbishop of Baltimore.—*They beg in particular to invite attention to their list of Standard Prayer Books, comprising a great variety of sizes and styles, in the English, German and Spanish Languages, varying in price from 12½ cents to \$10 per copy. The utmost care is observed in the Compilation and Revision of these Books. They are adapted to all parts of the United States, and may be relied on, as combining a degree of unsurpassed elegance, accuracy and cheapness.*

ST. VINCENT'S MANUAL.—*A new, cheap, and Revised Edition of this STANDARD PRAYER BOOK has just been published, varying in price from 50 cents to \$10 per copy. The extensive sale, and universal favor with which this Work has been received, are gratifying evidences to the Publishers, that they have accomplished what they originally designed to make, a Standard Prayer Book, adapted to all parts of this country and Canada, which, in point of cheapness, accuracy, elegance of printing, illustrations and binding, might justly be considered the best and most beautiful Catholic Prayer Book in the English Language. The Publishers take great pleasure in inviting attention to the Approbation of the Most Rev. Archbishop of Baltimore, and the Right Rev. Bishops of the United States who composed the Seventh Provincial Council, held in Baltimore in May, 1849, recommending this Book as being the MOST COMPLETE, COMPREHENSIVE and ACCURATE PRAYER BOOK published. The Rt. Rev. Bishops of Montreal and Toronto, Canada, have kindly extended their approbation to, and recommended the use of this Book to the faithful of their respective Dioceses.*

SCHOOL BOOKS.

They desire to invite particular attention to their STANDARD SCHOOL BOOKS, most of them having been compiled, or carefully revised, by M. J. Kerney, Esq., a Catholic gentleman of distinguished ability, and a Practical Teacher of many years experience. The others, with the exception of McSherry's History of Maryland, were originally published by the Metropolitan Press, under the auspices and careful supervision of the Eminent Professors of St. Mary's College, Baltimore. These considerations they trust will be sufficient to invite a careful examination from the principals and conductors of Catholic Institutions throughout the country.

AMERICAN EDITIONS OF CATHOLIC WORKS.—*In addition to their own publications, they keep constantly on hand, and are prepared to supply, all the AMERICAN CATHOLIC PUBLICATIONS, at Publishers' Prices.*


SCHOOL BOOKS.—*Their arrangements with the principal Publishers are such as to receive all new Works on Education as soon as issued, and to keep a large stock constantly on hand, which enables them to supply all orders for School Books, School Stationery, &c., with the least possible delay, at the lowest prices.*

BOOKS SUITABLE FOR PREMIUMS.—*Their Stock in this line is extensive—and being selected with care, as regards contents as well as style and prices, is well worthy the attention of Catholic Institutions.*

STANDARD and MISCELLANEOUS BOOKS, ILLUSTRATED WORKS, ANNUALS, JUVENILE BOOKS, &c.; a large and well selected stock constantly on hand.

ENGLISH and IRISH EDITIONS of NEW and STANDARD CATHOLIC WORKS.—*They are happy in being able to announce to the Catholics of the United States, that they have recently entered into such arrangements with the leading publishers, as will enable them to sell most of the STANDARD CATHOLIC WORKS at an average of 25 to 33½ per cent. below the prices heretofore charged in this country. They intend keeping a large stock constantly on hand, to which additions of New Works will be regularly made, as soon as they appear.*


FRENCH WORKS, comprising a choice assortment of Prayer Books, and other Standard Works, kept constantly on hand, to which additions are made regularly by direct importation.

 *Their arrangements and facilities for importing French Works, enable them to offer peculiar advantages to such as may desire to purchase, or import to order.*

RELIGIOUS PICTURES, PRAYER BEADS, MEDALS, &c.—*Their stock in this line is extensive, embracing a great variety of styles and prices—and being imported direct, they are enabled to sell at the very lowest prices.*

BREVIARIES, MISSALS, CHURCH OFFICE BOOKS, &c.—*They are happy to announce, that they have just received a consignment of the celebrated Mechlin Editions of these Works, beautifully printed in Red and Black, direct from the Publisher, Mr. Hanicq, and entered into such arrangements as will enable them hereafter to keep a constant supply.*

They take pleasure in announcing to their friends and the public, that they have nearly completed their arrangements, by which they are now enabled to keep constantly on hand a large and choice assortment of almost every thing required in connection with the Catholic Book Business. They deem it unnecessary to enlarge on the advantages to be derived from this combination, as the convenience and saving of time and expense, in being able to purchase every thing at one place, will be at once apparent.

 *ORDERS are respectfully solicited, to which the most careful and prompt attention will be given.*

BOOKS FOR THE REV. CLERGY.

Compendium Ritualis Romani, ad usum Dioecesium
 Provinciae Baltimorensis jussu, Concilii Provincialis Baltimorensis III, approbante SS. D. N. Gregorio PP. XVI, editum.
 (*The Prayers in English have been added*).....12mo. sheep 1 00
 The same...roan, gilt edges 1 50 ...turkey morocco, sup. ex 2 50

Excerpta ex Rituali Romano pro administratione Sacramentorum, ad Commodiorem usum Missionariorum, in Septentrionalis Americae Fœderatæ Provinciis. Editio Altera.
 (*The Prayers and Passages for the Administration of the Sacraments, have been added, in English, French, and German.*)
 A new, enlarged edition, elegantly printed in Red and Black.....32mo. roan 50
 The same...roan, gilt edges 75turkey, sup. extra 1 25

This is a new edition of the small Ritual which was published several years ago, in virtue of a decree to that effect of the 3d Provincial Council of Baltimore. The principal improvements that we have noticed in this edition is its containing in English, French and German those passages in the administration of the sacraments, which it is desirable to express in the vernacular tongue, and the special directions in the rubrics for baptizing more than one person at once. The prayers for the recommendation of a soul departing, have also been added, in Latin and English, to this edition. In the typographical execution of the work there has been a considerable change for the better. The type is large and clear, and much more convenient for use, than the small character of the former edition. The rubrical directions also are printed in red ink, and by this distinction from the black letter of the prayers, they impart to the work a truly Catholic appearance, and if we did not know where it had been published, we would suppose that it had been issued from one of the great Catholic depots of Rome, Lyons, Paris or Malines. It is a beautifully executed volume." C. Mirror.

Concilia Provincialia, Baltimori habita ab anno 1829
 usque ad annum 1849. Editio Altera.....1 vol. 8vo. cloth 1 50
 The same...imit. gilt edges 2 50turkey, super extra 3 50
 " "turkey, sup. extra, illuminated 5 00

The Revised edition of the Provincial Councils, is printed and bound in the most elegant manner.
The following may be had separately:

Concilium Baltimoreense Provinciale VI, habitum anno
 1846 (to correspond with former editions).....8vo. paper 25

Concilium Baltimoreense Provinciale VII, 1849, (to
 correspond with former editions).....8vo. paper 25

The above works (printed by order of the Provincial Councils) are well printed on fine paper, and sold at very low prices, the style in which they are gotten up and the limited sales taken into consideration.

The following are kept constantly for Sale, at the lowest prices:

Missale Romanum, ex decreto sacrosancti concilii Tridentini restitutum, Sancti Pii V, Pontificis maximi jussu editum, Clementis VIII, auctoritate recognitum. Editio novissima, in qua omnium accurate suis locis disposita sunt, et missæ novissimæ, sanctorum adjunctæ.....8vo. sheep, marbled edges 3 50
 The same...roan, marbled edges 4 50roan, gilt edges 5 50
 " "turkey morocco, gilt edges, super extra 7 00

A Supplement containing all the new Masses for the U. States has just been added to this edition, which renders it the best and most complete edition now to be had.

Breviarium Romanum. 4 vols. 32mo. With the new
 Offices for the U. S.....various bindings, from \$6 to 9 00
 The same, 4 vols. 13mo....." " " 8 to 12 00
Missale Romanum, in Folio, 4to and 12mo.—containing
 Supplements, with all the new Masses added, elegantly bound
 in morocco, gilt edges, &c., various prices, according to the size,
 and style of binding, from 3 to \$20 per copy.

Havicq's Rubricated Moellin Editions, elegantly printed in Red and Black.

☞ Constantly on hand, a large supply of THEOLOGICAL and DEVOTIONAL BOOKS; also, ALTAR CARDS, PICTURES, MEDALS, ROSARIES, &c.

☞ Foreign Books imported to order, on the most accommodating terms.

BX1971
A3
1852b2

**HOME USE
CIRCULATION DEPARTMENT
MAIN LIBRARY**

This book is due on the last date stamped below.
1-month loans may be renewed by calling 642-3405.
6-month loans may be recharged by bringing books
to Circulation Desk.

Renewals and recharges may be made 4 days prior
to due date.

ALL BOOKS ARE SUBJECT TO RECALL 7 DAYS
AFTER DATE CHECKED OUT.

SEP 4 1975 3 9

~~AUG 18 1975 5 0~~

REC. CIR. JUL 21 '75

REC. CIR. AUG 4 '75

SEP 9 1983 - 3

REC. CIR. AUG 9 '83

LIBRARY USE ONLY

MAY 03 1989

CIRCULATION DEPT.

RECEIVED BY

MAY 03 1989

CIRCULATION DEPT.

LD21-A-40m-12,'74
(S2700L)

General Library
University of California
Berkeley

U.C. BERKELEY LIBRARIES



C109332015

